

# Japan Mission News



THE MISSION'S CHRISTMAS TREE

(SEE PAGE 2 OF COVER)

PUBLISHED BY  
THE MISSIONARIES OF THE AMERICAN BOARD OF COMMISSIONERS  
FOR FOREIGN MISSIONS  
AND THE ALLIED WOMAN'S BOARDS

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## THE MISSION'S CHRISTMAS TREE.

**T**HE Missionaries' Best Wishes for the American Board work in Japan are indicated in the picture on the cover. Those who are interested in the advancement of Christianity in Japan can help the work in a very decided way by playing the part of Santa Claus and sending out a few of the gifts pictured on the Christmas Tree :—

More Missionaries  
Homes for Missionaries  
Better Salaries for Japanese Workers  
Funds for Evangelistic Tours  
School Buildings  
Dormitories  
Chapels  
Kindergartens

Equipment for Settlement Work  
Moving Picture Machines and  
Equipment  
Balopticon Lanterns  
Pianos  
Victrolas  
Typewriters  
Automobiles

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## THIS MAGAZINE'S FUTURE DEPENDS.

While this number was in course of preparation news reached the Committee that funds on which the Magazine's publication depended had been turned to other pressing needs of the Mission. The Committee was thus forced to choose between two alternatives—to reduce the Magazine to the vanishing-point or to seek funds from other sources. The latter course was decided upon, in the faith that an earnest effort in the search of GIFTS, SUBSCRIPTIONS, and ADVERTISEMENTS would result in an income sufficient not only to keep the Magazine alive, but to enable it to grow and to add many features that have thus far been impossible. These are the "substance of things hoped for." If you are interested in seeing the JAPAN MISSION NEWS continued, if you would like through it to render the American Board Mission in Japan a great service, if you would like to assist materially in bringing about a better understanding and co-operation between the Christians in Japan and in America, you can do so by giving us "evidence of things not (now) seen" in the form of checks to the American Board Treasurer (see back cover) or to the Committee on Publicity.

SUBSCRIPTION AGENTS are needed in the American Congregational Churches. No princely salary or commission is offered, but for ten subscriptions one Free Subscription will be given.

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In view of the financial crisis the Magazine faces, this Number has been reduced to just half the usual number of pages. Some articles intended for this issue will be published later, and some will be submitted to the American Board's and Woman's Board's Magazines in America.

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## JANUARY NUMBER.

The first number of the New Year will feature The Experiences of the Touring Missionary.



# JAPAN MISSION NEWS

PUBLISHED BY

THE MISSIONARIES OF THE AMERICAN BOARD AND THE ALLIED WOMAN'S BOARDS  
THROUGH THEIR COMMITTEE ON PUBLICITY:

MISS ANNIE L. HOWE, MESSRS. M. E. HALL, K. S. BEAM.

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### THE MISSIONARY.

When you want a place to stay See the missionary. He'll receive you without pay, Will the missionary. You will get his very best; Though you be a transient guest, You will find a welcome rest With the missionary.	Do you want to open trade, Get a missionary. He for commerce paths has made, Has the missionary. He the jungles will explore, Find your oil and find your ore, Make secure the "open door," Busy missionary.
If you want some one to shop, Ask the missionary. Though he's busy he will stop, Kindly missionary. He will buy your jade and brass, Cloisonne and real damask, And no discount will he ask: Foolish missionary.	Is your money running short, Try a missionary. You will find that he's a sport, Is this missionary. He'll divide his last red cent, Though his salary's over spent, And he may not get what's lent, Not the missionary.
After he has favored you, Has this missionary. Given far more than your due, Trustful missionary. Knock his work where'er you go, Hit him high and hit him low; Will he give back blow for blow,— Not one missionary.	

A MISSIONARY  
in Japan Advertiser.

## International Brotherhood by Education.

**PROHIBITION** did not "happen" in the United States. The final victory came after long years of education, and in that program of education the children were not ignored. In like manner international brotherhood can be greatly helped on its way if the children are educated to Christ's idea of the brotherhood of man.

**Must Begin in Kindergarten.** "Of course you mean such education would be given in High Schools, Colleges, and Universities," some one will say, and "Of course I don't mean any such thing," I will reply. I mean not the students in the so-called "higher" institutions of learning, but the very little children in the Kindergartens, Primary Schools, and Sunday Schools.

The baby doesn't wait very long before he tries to do what his father does, and not long after that he begins to notice the policeman, the fireman, the soldier, the priest or the minister. Human activities have a great fascination for him. In a small country like Japan the child is rare indeed who does not hear much of America, England, China, Russia and other countries. One morning in the Kindergarten when the question of countries came up we teachers sat back and gasped as these small lads of six and under reeled off name after name, even to "Shaam" (Siam). Children have a surprising amount of general but unselected knowledge of human affairs. The wise teacher takes advantage of this fact by allowing the children to lead in marshalling the facts on a given subject. His knowledge thus becomes grouped and ordered, the child's horizon materially enlarged, and his interest and sympathy deepened.

It occurred to some of us in the summer of 1918 that a good topic for the morning circle from September to November would be the sympathy shown by the world for the suffering children of France and Belgium. Of course this was the outcome of war conditions, but the emphasis was not laid on the terrible conflict but on the sympathy expressed by the world.

**Experience in Glory Kindergarten.**

The lessons in brief outline were as follows:—

**MOTIVE:** The Present Sympathy of the World for Children who are Suffering (Matt. 25: 35-36). **TIME:**—Ten weeks. **MATERIAL:**—Flags of Japan, England, America, France, Belgium, Italy.

**Motive and Subjects.**

**SUBJECTS** (in outline), each subject occupying one week:—  
 (1) The Rich Harvests of Japan; (2) America's Aid to France and Belgium; (3) English Children and their Food; (4) Italy and the Story of that wonderful Amabile; (5) Belgium—the beautiful homes and hospitals for Belgian children in France; (6) The Red Cross Kindergarten in France; Hospitals; New Homes; (7) Review; (8) Red Cross; (9) Thanksgiving for Abundant Grain, Vegetables, Fruit in Japan and Gifts for the Red Cross Kindergarten in Devastated France; (10) Gifts for the Suffering Poor of Kobe.

Now was all this beyond the little children? Far from it. The remark of one child will prove that. When the Armistice was reported one father read the news to his family, and his little son, hardly six, who had been a delighted participant in the Kindergarten subject, exclaimed, "Now the Belgians can have out their own



flag again, and Amabilé can go home!" (The children had been much interested in the Belgian substitute for their own flag, and in the story of Amabilé, the Italian heroine who led to safety her father, mother and six children—a walk of 150 miles.)

The children knew every flag of the six Allies, which was more than could be said of some of their elders. And they brought an offering of more than ¥60 to add to the sum being sent from the Christian Kindergartens in Japan for the Red Cross Kindergarten in France.

There are many events taking place in the world to-day by which the international spirit may be fostered. The World's Sunday School Convention was one. The Famine in China is another. I will concede that such subjects must be presented with skill and care, or they are better left alone, but given the skill and the care, the Japanese children can be prepared in this way for the day of international brotherhood for which all the world longs.

### Events Offer Subjects.

The Sunday Schools could do much if ever they could be pried loose from their present monotonous opening exercises. In one Sunday School there has been no change for two years: hymns, a prayer, and a part of the 13th of 1st Corinthians, Sunday after Sunday, over and over again. The Sunday Schools could have helped the children in France, they could have been educated concerning the Sunday School Convention, they could be interested in the Chinese famine. They could make a beginning by helping some Japanese philanthropies.

For a resident of Kobe the deep foundations being laid for the new buildings of the sky-scraping variety are most suggestive. We still see homes of one story put up over night, so to speak, on foundations of beams laid on top of the ground; but such homes are not expected to last for years, and they do not. With the advent, however, of high buildings of brick and concrete, with their steel frame work, some other foundation is necessary. Deep digging, strong stone and concrete are the order of the day, and here lies a moral for the educator in Japan.

There is much said of Higher Education in Christian Schools—stopping short at nothing less than University training. The super-structure is given much consideration.

### The Kindergarten Foundation

Is the foundation sometimes forgotten? Can we expect to build lasting character and real intelligence on superstition, materialism and national self-seeking? Verily, the parable of the house built on sand is not out-of-date to-day! Except for children who have had Christian Kindergarten or Sunday School training the Christian educator gets no chance at them until they are twelve, and by that time superstition has done its work, materialism has had its day, and national selfishness has bent each twig.

This is not to say that Christian education can never make good the lack of early years. It does in a measure, but it never can build, as it *might* have built,

### Learning vs. Admiration, Hope, Love.

if the children had been made to *love* the world, its people and its wonders of creation before the days of such jaw-breaking geographical names as the Yangtse Kiang and the Ho Hang Ho, before the historic drives of so many generals and their victories or defeats, before the days of vertebrate and invertebrate of the animal kingdom, the various forms of inflorescence of the vegetable world, and so on. The foundations which may be laid with the little children of Japan will do more to make permanent and effective any so-called higher education which comes later.

Already Japan is beginning to wonder why better results are not secured by her extensive educational system. The children in non-Christian schools are made to *learn* much, but "wonder, admiration, hope and love" are left out of their curriculum.

It is not a trivial matter this early love for God's ways; this early delight in industry; this early love for art, and music and childlike literary classics; this early delight in the beginning of science; this joy in giving, which later is called philanthropy; this keen interest in their relation to other lands, which is known by the high-sounding title of International Brotherhood, but which to the little child is simply an extension of his family.

### **Early Training of First Importance.**

(MISS) ANNIE L. HOWE.

## Former Member of Japan Mission Celebrates His Ninetieth Birthday.

REV. ORRAMEL H. GULICK, of 2451 East Manoa Road, Honolulu, celebrated his 90th birthday on October 7th, 1920. He was born in the Hawaiian Islands, where his parents, Rev. and Mrs. Peter J. Gulick, served as missionaries of the American Board for many years.

As a young man Mr. Gulick was master of a schooner sailing between various ports of the Islands; in 1853 he was clerk of the Hawaiian Legislature, and is the oldest survivor of those who officiated in the Legislature of Hawaii; on March 3rd, 1871, Mr. and Mrs. Gulick came to Japan as missionaries of the American Board and served in the Japan Mission until 1892.

### **Mr. Gulick's Career.**

The Gulicks were the second family to join the Mission, arriving just two years after the Mission founders, Rev. and Mrs. D. C. Greene. They lived in Osaka from '72 to '74, in Kobe from '74 to '83, in Niigata from '83 to '85, and in Kumamoto from '87 to '92. Mr. Gulick founded the first Christian periodical in Japan, the *Shichi Ichi Zuppo* ("Weekly Miscellany"). Besides religious matters the magazine dealt with health, inventions, geography, and other interesting and useful topics. At one time the paid circulation was 1,200 copies. The present organ of the Kumiai Churches, the *Kirisutokyo Sekai*, is the lineal descendant of the paper Mr. Gulick founded.

### **Founded First Christian Paper in Japan.**

He helped to lay the foundations of four of the American Board stations in Japan. He tried to open work in Kyoto in 1872, but was hindered because of a clause in his contract (for teaching English) which prohibited the mention of Christianity. The authorities refused to sign a contract without this clause, and Mr. Gulick refused to sign a contract with the clause. So serious was the opposition to Christianity at that time that an officer of the police who had helped Mr. Gulick hire a house was imprisoned 140 days for having shared in an attempt to introduce Christianity into Kyoto. This visit to Kyoto, while not

### **Early Experience in Kyoto.**



accomplishing its purpose, was nevertheless of great importance, since the missionaries made the acquaintance of a counsellor of the city government who three years later was the means for making it possible to establish the Doshisha.

For a number of years Mr. Gulick has been an honored member of the Hawaiian Board of Missions. At the meeting of the Board held on October 9th, resolutions of appreciation of Mr. Gulick's services were passed. The following tribute from the Japanese with whom he has worked was offered to the Board meeting by A. F. Judd:—

**Now in  
Hawaiian Board  
of Missions.**

“To the Hawaiian Board:—

“The Japanese committee, at its meeting October 6, 1920, gave especial recognition of the fact that its chairman, Rev. O. H. Gulick, at the completion of the ninetieth year of his life, is still active in the service of the Master, faithfully devoted to the work of the Hawaiian Board, and always present at the meetings of the committee on Japanese work.

**Tribute by  
Japanese.**

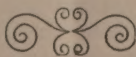
“We wish to express our high appreciation of the life and service of Mr. Gulick, superintendent emeritus of our department. The significance of a long life, from the earliest youth spent in unswerving loyalty to the Kingdom of God, going in and out among the people for 90 years, ever in the spirit of ‘righteousness, peace and joy in the Holy Spirit,’ is something beyond our feeble power to estimate.

“We of the Hawaiian Board have been in a large sense first partakers of the fruits of this life of honor, of service and of prayer, both through our personal association with Mr. Gulick, and through the results of his arduous and always cheerful labors in behalf of the Kingdom of God in Hawaii. We take pride in his early record as a student, as master of the sea when he ran a passenger schooner from island to island, as mate on the first *Morning Star*, as missionary pastor in Kau, and as missionary from Hawaii to Japan.

“Speaking three languages, his part in developing our English, Hawaiian and Japanese churches, and in bringing all nationalities into the unity of Christian service, has been an example of Kingdom statesmanship of the highest order.

“This year, 1920, marks the fiftieth year of Mr. Gulick's relation to Japanese work, 22 years in Japan and 28 years in Hawaii. It is characteristic of Mr. Gulick's life and spirit that he has been first in so many things. He was in the first class that entered Punahou school, first mate on the first *Morning Star*, first but one of the American Board missionaries to go to Japan, being preceded only by Dr. D. C. Greene, our first Japanese superintendent, and first to be chairman of a committee at 90 years of age.

“In felicitation of his ninetieth birthday, on October 7, we wish individually, and as members of the Board, to extend to Mr. Gulick and to Mrs. Gulick, as his devoted companion and fellow-laborer, our heartiest good wishes and congratulations, praying that God may gladden their days with His blessing and peace, and establish the work of their hands forever.”



## Echigo Revisited after Sixteen Years.

**C**ONFUCIUS asks in his "Analects," "Is it not delightful to have friends coming from distant parts?" The answer is, of course, in the affirmative, as it also would be if the approach were reversed and the question read, "Is it not delightful, returning from distant parts, to visit old friends?" From the time when, on Sept. 15th, I arrived at Nagaoka (in a downpour of rain such as only Echigo can produce) to the time, on Oct. 2nd, of my return to the crisp Fall air and the falling chestnuts of Karuizawa, this trip, undertaken as a member of the Outlook and Evangelistic Committee, was a series of delightful experiences for the visitor; and from numerous letters received since the return home it seems evident that there was a measure of pleasure also on the part of the visited.

During the seventeen days of pretty constant travel, twelve places were visited, twenty-two addresses given, to an aggregate audience of about 2,300. This aggregate includes about 1,200 students at two Middle Schools, and about 200 children at one special service, which would make the total attendance at the churches and chapels about nine hundred.

### **Aggregate Audience of 2,300**

After this long absence, to return to this locality, once so familiar through seventeen years of residence, was something of a Rip van Winkle experience; and more than once I had to rub my eyes to make sure that I was really awake. To be trundled from place to place by steam car and automobile instead of the former methods of kuruma, riverboat, bicycle, or "shank's mare," was a dream that I once used to have, but never realized. To see the city of Niigata with modern-style buildings, roofs of tile instead of shingles held down by rows and rows of stones, broad, well-kept streets denuded of the old, dark, roof-covered sidewalks; to see the once shifting sand dunes now conquered and made stable by the persistent planting of pines and oleasters, with hard streets laid out through the young forest, and building operations going on there; to see the once desolate dunes that overlooked the city and that were used as a precarious burying ground, now crowned with schools and college, and the site of the coming University,—such things indicate that there are other things beside the sun that "do move."

### **A Rip Van Winkle Experience.**

As for the movement going on among the churches, there were evidences of both types of what the old negro preacher called "retrogradation downwards and retrogradation upwards." Among the many encouraging features,

### **Empty Mission Houses.**

there were still some that were little short of heart-breaking. To see the once thriving little Christian community at Nagaoka now reduced almost to the vanishing point, its church building a mass of uninsured ashes and *débris* from the last conflagration,—a scattered flock with no shepherd to hold it,—that was one such feature. To see two fine Mission houses in Niigata, one long since abandoned and the other about to be closed by the transfer of the Olds family to Okayama, with nothing on the horizon to indicate the coming of a successor to assume the important oversight of this great and attractive field,—that was another. Our Mission has a peculiar, almost the sole, responsibility for the Christian work in this great Prefecture,—the fifth in size and the sixth in population in all Japan. It seems very like treachery to abandon this work to which we were so evidently called of God in the early days.



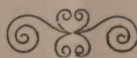
Among the pleasant features to observe were the prosperity of Niigata Church under Pastor Osada ; the Girls' School that he has started, and for the present is carrying on in one of the Mission houses that has been loaned to him for this purpose ; the new church building at Gosen, a sort of monument to the energy of Mr. Seimatsu Kimura, their best-known citizen ; and the development of work in places that were not on the Christian map of my day there, such as Koide, Kamo and Tokamachi. These last two places are evidence, if such were needed, of the value of summer student work. For both of them got their start in this way, and both give great promise for the future. Outside of Niigata city, the church at Tokamachi seemed to me to be the most prosperous and the most hopeful.

But if a missionary force ought to be maintained at Niigata, and not depend upon visits from the distant Maebashi, good and effective as the efforts of Mr. Hall doubtless are, there should be a greater force of Japanese workers scattered over this whole field. I found but six workers here, two of them are in Niigata city, leaving only four to attempt the impossible task of covering this immense territory. How can any one man do effectively the work I found Mr. Namba compelled to undertake in trying to care for Nakajo and Suibara and Kamo and Nagaoka besides his own Church at Shibata ? There is a limit to human powers, and it is certainly exceeded in this case. Such a sight drives one back to the great fundamental problem confronting the Church to-day of raising up more men and women consecrated to this blessed service. I honor the consecration of these men I found attempting the big task of bringing Echigo to Christ,—Uchida and Sakurai and Namba and Ikeda and Miyamori and Osada ; also Mrs. Nakashima, the only woman worker in the whole field. May their tribe increase !

Among the delights of this trip were the meeting of many of my former school pupils, now grown to be men of affairs and responsibility in their communities ; the renewal of old fellowships and the making of many new friendships ; the never-ending stream of delicious fruits of the season,—the famous Echigo pears and figs and grapes ; and the constant feast of the unsurpassed salmon trout (*masu*), and the river trout (*ai*), that were just at that season haunting all the streams, and some of which I assisted one day to come to shore !

Dear old Echigo ! Land rich in all natural resources, and rich in men and women of unusually sturdy character. If I forget thee, O Echigo, let my right hand forget her skill. Let my tongue cleave to the roof of my mouth if I remember thee not. My heart's desire and my supplication to God is for them, that they may be saved.

H. B. NEWELL.



## Rev. S. L. Gulick, D.D. Plans to Return to Japan.

DR. GULICK has written from New York as follows in a letter recently received by the Mission Secretary:—  
“I am hoping that my duties here will be so completed by the coming Spring that it will be possible for me to return to Japan, at least for a good visit, and possibly for permanent stay. But I have learned not to develop too definite plans for the future.”

Dr. Gulick came to Japan in 1888 as a member of the American Board Mission, and from that year until 1913 served the Mission, first in Kumamoto, then Matsuyama, then Kyoto, where he taught Theology in the Doshisha Theological Seminary.

For the past seven years Dr. Gulick has been devoting all his energies to the improvement of international relations, especially between the United States and the Orient. His work has been chiefly in connection with the Federal Council of the Churches of Christ in America, on the Administrative Committee of which he now acts as Secretary. He has been closely identified with the Commission on Relations with the Orient, and the World Alliance for the Promotion of International Friendship through the Churches.

At the call of the Federal Council of Churches groups of “Friendly Visitors” went to Europe the past summer to convey to the churches and people of Europe the good-will and sympathy of the American people. Dr. Gulick was chairman of the “Friendly Visitors” to Holland. In his account of the *Mayflower* Celebrations in Holland and England which appears in the October Number of the *Federal*

*Council Bulletin* he makes the following interesting comparison between the addresses given in Holland and those given in England:—

“If one may venture to compare the addresses given in Holland with those in Plymouth, while they were all interesting and stimulating, yet the former were distinctively religious and intellectual, while the latter were political and international. The former analyzed and stressed the principles of the pilgrims, their courage and devotion and the consequences to America and to the world of their faith and life; the latter stressed the essential oneness of America and Great Britain—in race, in language, in character, in ideals, in political institutions and in international responsibilities.

“The Dutch meetings proclaimed the need of a powerful revival of the pilgrim character, faith and principles. Their simplicity, their piety, their single-minded devotion to truth, their belief in the progressive revelation of God’s will for man and their heroic faith in God, and their determination to do their duty, whatever be the cost, were repeatedly emphasized. The Plymouth meetings, on the other hand, proclaimed the need of good-will and trust and co-operation in international relations between America and Great Britain, both for our own sakes and also for the sake of mankind. The fate of the world is to-day to an extraordinary degree in the hands of America and Great Britain. On these two nations rests the grave responsibility of maintaining world peace. It can be accomplished only as these two people trust each other and work together.”



## Extending the Sunday School Convention.

### OKAYAMA.

The Sunday School Convention extension meetings that have been carried on with such gratifying success all over the country were successful in Okayama also. There were five foreign delegates present, and while they were entertained in the missionaries' houses the bills were paid by the city and provincial government. All who were connected with these two branches of government outdid themselves in their courtesy and in their expenditure of time and money to make the meetings a success. Four meetings of various kinds were held, including an elaborate luncheon or banquet in the park. The lecture meetings held under the immediate auspices of the city were Christian throughout, and as they were attended by large audiences, reaching in one case 1,500 people, it gave a unique opportunity to get the direct Christian message before the leading people of the city. Since the officials stood sponsor thus for the Christian truth that was declared it gave to Christianity a recognition such as it has never before received in the history of the nation. It cannot but result in greater accessibility to the people in the future.

C. B. O.

### TOTTORI.

The echoes of the World's Sunday School Convention came to Tottori in a party of three, Mrs. Harlow, Miss Janifer, and Rev. Edward Smith. As the town had been out *en masse* to meet a Sunday School party a few weeks before, and they had not got off the train, the reception to these delegates who did appear was confined only to the Church. There was one public meeting that attracted an audience of about a hundred. Though numbers were small, we felt that their visit had been amply worth while.

E. L. C.

### MATSUYAMA.

Five delegates to the Sunday School Convention visited this city after that assembly broke up. They were Prof. and Mrs. F. M. McGraw, Rev. and Mrs. E. M. Ellis, and Miss L. E. Fitch, accompanied by Mr. M. Kozaki as interpreter. A great welcome was given them by the city in specially erected tents on Castle Hill, the Mayor presiding; another, by the State officials and heads of many departments, in a big feast at Dogo, the Governor presiding; another at the Government College (Koto Gakko), the President presiding. The three newspapers of the city gave them the front page during their stay, and got up a lecture-meeting in the Public Hall, where about a thousand people came and heard some plain Christian talks. The next evening at the same Hall a Sunday School rally brought out nearly a thousand children, and many spectators to see and hear their flag-waving, song-singing and several addresses.

Later the missionary community gave a dinner for the Governor, Mayor and about twenty of those who had been active in providing this gratifying reception to these delegates.

H. B. N.

### MIYAZAKI

Miyazaki was visited by one representative of the foreign delegates to the Sunday School Convention, Rev. John W. Ham, who is pastor of the Baptist Tabernacle, Atlanta, Georgia. His Sunday School, with its enrollment of 3,500, is the largest in the South. During his seventeen-hour visit he addressed three meetings, for women, for students, and for the general public. The pastor of the Moji Union Church was his interpreter.

C. M. W.

## News from the Stations.

## HOKKAIDO.

Rev. Hisahiko Tanaka has been forced to resign the pastorate of the Rumoi Church, Hokkaido, on account of family health.

\* \* \*

Tokachi Church, Hokkaido, is rejoicing under the ministrations of its new pastor, Mr. Tsuchita. The Bible Woman, Mrs. Iijima, has developed a large group of seekers in Shintoku.

\* \* \*

The return from abroad of the Sapporo pastor, Rev. Akira Ebizawa, has been the occasion for bringing out many expressions of appreciation of the sympathetic touch and inspirational leadership of the honorary pastor, Dr. Rowland.

\* \* \*

## NIIGATA.

Mr. Hall spent a strenuous two weeks touring the Echigo field in November, sometimes speaking three and four times in one day. One address was given in a Middle School with 600 present. The address was given first in Japanese and then in English.

\* \* \*

## TOKYO.

The Kumiai Church is attempting to clear off its deficit by special campaigns in Tokyo, Yokohama, Kyoto, Osaka, and Kobe. In Tokyo they are endeavoring to raise money by a moving picture entertainment at the Y.M.C.A. Among the pictures to be shown are the pictures taken of the Sunday School Convention.

\* \* \*

Jonan Church, Tokyo, and its Woman's Society at special meetings have given a most hearty welcome to the new American

Boarders. For the years of language study their missionary activity will be chiefly in connection with this, the youngest church under the care of the Mission and the last church in which Dr. Pettie worked.

\* \* \*

On October 18th Mr. Hackett addressed the evening meeting at Jonan, and on November 21st Mr. Downs preached the Thanksgiving sermon. Mr. Downs is now the leader of the English Bible-class of the Reinanzaka Church, which has had an average attendance of twenty young business men and students.

\* \* \*

## KYOTO, DOSHISHA GIRLS' SCHOOL.

Mrs. Bertha Irwin, formerly of the Presbyterian Mission at Fusan, Korea, is assisting in the Domestic Science Department of the College.

\* \* \*

Miss Vera Good is so much *better* she has begun teaching again, and Miss Blanch Best, of the Kyoto Y.M.C.A., is conducting some Bible-classes for the older girls.

\* \* \*

The *Dosokwai* (Alumnae Association) held its annual meeting at Arashiyama on the 13th of November. Mrs. Ebina and other early graduates were present and had a large share in the meeting. The spiritual needs of the school and Christian aspects of the work were especially emphasized in the addresses and discussions.

\* \* \*

Pastor Hori of Honolulu and Rev. Mr. Takasaki, the new pastor of the Doshisha Church, have been holding evangelistic



services in the school. The meetings for the girls have been of special interest. Twelve from the Academy have handed in their names as enquirers.

\* \* \*

Miss H. Frances Parmelee, who taught in the Doshisha from 1879 to 1882, still keeps up a warm interest in the school. She came to Kyoto to attend the *Dosokwai* on the 13th of November, and on the following Saturday opened her own home at Akashi for a meeting of the Kobe and Osaka Alumnae.

\* \* \*

On the 26th of October Miss Clapp received a cablegram telling of the death of her father, Rev. Cephas Clapp, D.D., of Washagal, Washington. Letters received from him on that day, and more recent letters from the family, made no mention of any illness. The members of the Mission sympathize most deeply with Miss Clapp in this unexpected bereavement. Dr. Clapp was for many years the Superintendent of Home Missions for the Congregational Churches of Washington and Oregon.

\* \* \* \*

Miss Seymour and Miss Jackson, volunteer teachers at the Girls' School during the past year, spent most of October and November in North China, returning to Kobe on the 24th of November. Miss Seymour will remain in Kyoto another year. Miss Jackson sailed November 27th for Vancouver by the *Empress of Asia*. Her home is at "The Concord," Washington, D.C., where she will always be glad to see members of the Japan Mission on furlough.

\* \* \*

Before leaving Kyoto Miss Jackson gave a splendid exhibition of original water-color sketches showing numerous phases of Japanese life and beautiful bits of Kyoto scenery. At the same time Miss Seymour exhibited a large number of fine canvasses of similar subjects done in oil.

## TOTTORI.

Tottori has been flooded with good things this month. President Ebina and Dr. Pedley gave us two days packed with meetings morning, afternoon and night. President Ebina spoke in both the Middle School and the Girls' High School. In all, five public meetings were held within 26 hours, President Ebina speaking at all five and Dr. Pedley at three. Dr. Pedley addressed two small groups of English students in whom Miss Coe is especially interested. The occasion furnished a rare opportunity for presenting the Christian ideals of righteousness, love, friendship, and the spiritual values of religion. One mother remarked after hearing Dr. Ebina that she wondered whether the young people were ready for such talks on freedom and democracy.

\* \* \*

On the invitation of the Girls' Club at Tottori Mr. Yusa of the Social Service department of Kobe, spent a week in intensive religious meetings.

\* \* \*

Another visitor to Tottori who brought many good things was Mr. Sojiro Shimizu, of the Japanese Church in New York. For almost a week he gave his entire time in small meetings and personal interviews.

\* \* \*

## OKAYAMA.

The Okayama Church has just celebrated its fortieth anniversary by appropriate ceremonies and large and enthusiastic meetings addressed by Dr. Ebina and Prof. Abe I-sō.

\* \* \*

The new missionaries in the Okayama Station, Rev. and Mrs. C. B. Olds, are beginning to get established in their new home and are beginning various kinds of work. Welcome meetings have been the main order of the day, however, and with the cordiality of the people and fellow workers that has been everywhere ex-

pressed, the conditions for helpful work together are such as to leave nothing to be desired.

\* \* \*

#### MATSUYAMA.

On Nov. 12th and 13th the Advisory Committee of the Matsuyama' Girls School met to confer with Miss Hoyt over plans and problems connected with the Girls' School. The Committee members present were Mrs. Gordon, Miss Searle, Dr. Pedley and Mr. Olds. The organization meeting was held on the afternoon of the 12th, and on the following day the Committee was in session from 8.00 a.m. to 9.30 p.m. During this time a Constitution for the School was drawn up and ways and means considered for equipping the School on the very limited sum of money now available.

The Advisory Committee spent the evening of Nov. 12th at the Night School, where a well-prepared program was carried through in the presence of 200 pupils, teachers, and friends. The visitors were once more reminded of the fact that the Night School is an institution of which the Mission may well be proud.

\* \* \*

On October 29th Miss Barrows of Kobe came for a several days' visit to Matsuyama in company with her cousin, Mr. F. L. Barrows, and his son Lucius, delegates to the Sunday School Convention, who were on a short trip through Japan before their return home.

\* \* \*

The congregation at Gunchu (Matsuyama out-station) has recently bought and taken possession of a building and 200 tsbu of land centrally located. The building is being made over so as to serve both as church and parsonage. The latter will soon be occupied by the pastor and his bride.

\* \* \*

#### MIYAZAKI.

Mr. Clark recently made a tour of the northern towns of Miyazaki Prefecture

with his new lantern. For twelve consecutive nights he held meetings, but was prevented from making it fifteen straight by being recalled by telegram to consult about calling a pastor for the Miyazaki church. As these lantern meetings are held out of doors, good weather is necessary. On only one of the twelve nights was there rain, and that not enough to drive the people indoors.

\* \* \*

After a period of half-pastoring, and later of no pastoring at all, during which time ground was lost, the Miyazaki church has called a pastor, Rev. Matsutaro Iwama, recently of Hawaii. Mr. Iwama begins work at once.

\* \* \*

One of the Hyūga representatives at the Sunday School Convention was Mr. S. Iwakiri, the lame Sunday School worker, who, having finished the correspondence course of the Japan Sunday School Association, is now taking the one-year course for Sunday School workers at the Kwansei Gakuin, Kobe. Mr. Iwakiri was carried to the platform by Hyūga friends, and was introduced to the audience by Secretary Price.

\* \* \*

One of the few changed features of the work in Hyūga during the absence of the Warrens was the coming to Miyazaki of Mr. Komai, an evangelist of the Oriental Missionary Society.

\* \* \*

Taking into consideration the great distance, perhaps the delegation from Hyūga to the Sunday School Convention was the most representative in the whole country. A special gift for the purpose made it possible for Mr. Clark to send nearly all the workers. These, besides three business men who went at their own expense, gave Hyūga fourteen representatives.



## THE AMERICAN BOARD'S WORK AND WORKERS IN JAPAN.

The work and workers supported by the Woman's Boards are identified by the following initials: W.B.M.=Woman's Board of Missions (Boston); W.B.M.I.=Woman's Board of Missions of the Interior (Chicago); W.B.M.P.=Woman's Board of Missions of the Pacific (San Francisco).

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# Japan Mission News



SCENES SUCH AS THIS ARE THE CONSTANT DELIGHT  
OF THE TOURING MISSIONARY

## The Touring Missionary Number

PUBLISHED BY  
THE MISSIONARIES OF THE AMERICAN BOARD OF COMMISSIONERS  
FOR FOREIGN MISSIONS  
AND THE ALLIED WOMAN'S BOARDS

## SOME INSIDE INFORMATION.



THE POSTMAN

THE MAN  
WHO HOLDS  
THE DESTINY  
OF THIS  
MAGAZINE  
IN HIS HANDS.

**T**HE man in whom the Publicity Committee is most interested just now is the Postman. If he produces money-orders and checks in sufficient numbers from subscribers and contributors this Magazine will flourish. As this Number goes to press the members of the Mission are contributing from personal resources in order to put the Magazine on its feet and to insure its continuance.

**Our Friends the Advertisers.**—We are glad to recommend the business firms advertising in this Number. Some supply goods to the missionaries and some cater to customers in the West. To all who respond to these advertisements we would ask to make special mention of the fact that you saw the advertisement in JAPAN MISSION NEWS. Such reference will be a service rendered to both the business firm and the missionaries.

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**The February Number** will be another Special Number, featuring the Japanese Student as the missionaries know him.



# JAPAN MISSION NEWS

PUBLISHED BY

THE MISSIONARIES OF THE AMERICAN BOARD AND THE ALLIED WOMAN'S BOARDS  
THROUGH THEIR COMMITTEE ON PUBLICITY:

MISS ANNIE L. HOWE, MESSRS. M. E. HALL AND K. S. BEAM.

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## Is America Going to Fight Japan?

On one of my weekly visits to Suma recently, I had a long call with an old-time friend who is now a paralytic invalid. He was formerly a member of Parliament and Editor of a prominent Tokyo newspaper.

After some preliminary talk, my Japanese friend asked eagerly, almost fiercely, "Is America going to fight Japan?"

I replied, "If Japan sends her warships to California, I presume she will fight."

He said, "Japan will never do that. America is as a mother to Japan. Won't America fight unless we go to her?"

"Not any sooner than she would go to fight Mars."

"Do you mean the planet Mars?"

"Yes."

"Do you believe your country is not going to fight us?"

"I am sure she is not unless Japan goes to fight her."

"Well, I hope it is true. I hope you are right," he said doubtfully, "but why is your country building so many warships?"

To which question I fear I made foolish answer.

What answer would you have made?

(Miss) H. FRANCES PARMELEE.

## The Equipment of a Touring Missionary.

**H**E should cultivate a body that can adjust itself to unaccustomed food, beds on a matted floor, atmospheres stifling by night and freezing by day, abnormal squatting postures, various forms and conditions of travel by land and by sea, odors that make up in strength what they lack in sweetness, etc., etc.

### Physical.

If his body is inclined to rebel at first, he must mesmerize it into proper condition by all the arts at his disposal. There is no good reason why a body in normal health should be incapable of adjustment. Some of us have found out how obedient the human frame may become under the touch of a master will.

### Mental.

Ideally he should combine all the gifts of all the great ones in all departments of life. Failing this, the following at least would seem necessary:—

1.—**A GRIP ON THE LANGUAGE.**—He should pronounce well, learn to eliminate most of the glaring grammatical errors; he should move freely within his vocabulary, increase the latter continually, and master the honorifics.

2.—**A CLEAR-CUT MESSAGE FROM EXPERIENCE.**—To impart a knowledge of the Bible, or instruct in regard to various religious views, to lay down the moral law as Western Christianity has interpreted it, and to set forth denominational doctrines, all these are very interesting, but not the special work of the touring missionary. He will, no doubt, do more or less of the above things, but his specialty is to be a refreshing breeze that carries with it in passing the germ of eternal life which he has actually experienced in his own soul.

3.—**ABILITY TO SEE THE OTHER MAN'S POINT OF VIEW.**—Often he will be surprised and sometimes shocked to find that what is sacred to him is of no religious interest to his Japanese brother. Again, questions of administration, discipline, worship, doctrine, etc. will reveal conditions that will compel him to Orientalize himself if he is to get anywhere.

4.—**ACCESSIBILITY.**—There must be something in his make-up that will draw men to him. Weakness or flabbiness will not do this. He must have backbone and genuine ability, but along with these he must be one who welcomes the opportunity of studying with others the great problems of everyday life. Was it not said of Jesus "The common people heard him gladly," "much people thronged him," and "the people sought him"?

He must be, at least, as good a man as the Elder whom Paul portrays in his **Moral** letter to Titus. Note the following:—

1.—**"OF BLAMELESS LIFE"**—not perfection, but a life in which the petty failings are not obtrusive. When a missionary in a country parish gets the reputation of being "Proud," "Near," "Dictatorial," "Suspicious," "Wrangling with servants, jinrikisha men, and merchants," he will not be the man "blameless," but the one "blamed."

2.—**"NOT OVERFOND OF HAVING HIS OWN WAY."**—I like the Weymouth Version here. It goes to the spot. The missionary in his tours will be constantly running up against pastors and laymen some of whom are cranks, and scarcely one of whom has the wide outlook of the man from abroad. The temptation to insist on "my way" will be strong. Therefore be not "over-fond."

3.—**"NOT OF PASSIONATE TEMPER."**—He should think twice before speaking or acting in matters where delicate personal elements are involved.



In addition to the above he must be scrupulously honest, impartial, generous in sympathy, loving the sinner though stern in denunciation of his sin.

The touring missionary should stand first and foremost for religion, in the sense of which Dr. Coffin writes: "The response of man's nature to his highest inspirations."

**Religious.** He must have such a lofty ideal and such a clear vision of God's purpose that those who hear him in public assembly, or meet him briefly in private conversation, shall say "his life is hid with something above what we have experienced." Once he impresses men that way, his religion has acquired value, and the time for his definite message has come.

In general he should be equipped so as to reach the largest number of people with his message and at the least expenditure of time and strength. He is expensive at best. His personal allowance, medical bills, house arrangements, moving, ordinary touring, etc. are no small item. It is

**Material Equipment.** obviously foolish then to send out such an expensive man and afterwards so limit him in work equipment that he is fifty per cent. below efficiency standard. A good man well provided with working tools is likely to do two-thirds of the work of two men badly equipped, and at less than two-thirds of the expense. Among other things he needs the following:—

a.—A sufficient sum of money to allow for Semi-annual Workers' Meetings, and for the attendance of workers at the local and annual meetings of the denomination. Pastors and Evangelists in non-Christian rural communities get little inspiration from their surroundings. They must go to the centres for it.

b.—Equipment for a Quick Transport.—In some cases his work lies away from the railroad; in others the train schedule obliges him (although he may be but an hour's ride from home) to remain for the night, and consume half of the next forenoon in getting back; again, he may be where he is altogether dependent upon jinrikisha or stage coaches, which are costly, slow, and often exceedingly uncomfortable. Of course he can endure if necessary, but the days of sailing around Cape Horn in the interests of discipline ought to be considered as strictly historical.

A Ford, a motor-bike, or even an ordinary bicycle with a small motor attached would be a god-send in many cases. Such a plant, with \$100 yearly for maintenance, would greatly accelerate the missionary pace.

c.—Facilities for a Speedy and Effective Message.—The "movie" is a feature of the amusement programs everywhere in Japan. Even in the very small towns, if electricity is used, thither goes the film. It is used also, increasingly, for educational purposes. It attracts here as at home. Orphan asylums have used Christian "movies" more or less, and always before large audiences. Furnish the touring man with a portable plant, and his audiences—large and attentive—are sure. The "lantern" is also exceedingly effective, and for small groups the Balopticon and similar instruments are splendid seed-sowers and impressionists. A world of good could be done along this line with an annual grant of \$500.

d.—A supply of good books, tracts, and pamphlets, together with an assistant, in order that the work of the Ford and cinematograph may be "clinched." The dearth of Christian literature in provinces is appalling. Put seven or eight hundred dollars annually into this work, and watch results.

In short, give your touring missionary plants such as I have described. Then furnish him with, say, \$1,500 annually, in addition to his regular grant in aid of churches for maintaining pastors and church services, and then if he does not make good, call him home and substitute. In any case give him a chance.

H. PEDLEY.

## Entering into the Life of the People.

**T**HE touring missionary, as pastor among his people, occupies a peculiar position.

He is not a pastor of a church ordinarily (though some have had that unique and unforgettable experience), yet in his capacity of touring evangelist in a definite and well-known field he naturally assumes many of the duties and privileges of the church pastor. Particularly is this true if he remains long enough in the locality to become a recognized factor in the religious life of the community. By his exhibition of real love and sympathy, he becomes the recipient of many confidences that are very precious to him, but that he could not pass on in detail to others. His position, also, gives him ordinarily a wider association than the local evangelist enjoys, and opens some doors that are closed to him. Consequently it is a good thing for the evangelist to make calls together with him so far as possible, and make it an opportunity for mutual training, for both evangelist and missionary need training constantly! There are times and places, however, where the missionary wants to cut loose from all restraining influences and make his calls alone. These are the occasions when "thoughts out of many hearts are revealed."

A man in official position once thanked me for calling, saying I was about the only one he could talk to without a feeling of restraint. With others, having their various "interests" in mind, he always talked with a constant sense of repression in scope of topics and in expression; but here he felt a freedom that was denied him elsewhere, and he made some interesting self-revelations. Among other things he said he had been much impressed with the Christian idea of service to others. He himself had formerly been selfish and self-centred, but had come to adopt this idea of service, and had been much happier in his life since. He was not a professed Christian, but if Christianity meant service, he was trying to live that kind of a life, and often thought of himself as a Christian, though not openly allied with us.

A man who is a large landholder, and who was evidently agitated over the spreading of liberal ideas in Japan, asked me what would probably happen here if Bolshevism should come to prevail as in Russia. I had to tell him for his comfort that if he had been in Russia he would doubtless have been slaughtered long ago! But I assured him, however, that Japan was not Russia, and the Japanese innate respect for law would never permit such an orgy of lawlessness as prevails there; that this present chaos would not have been possible if the spirit and teachings of Christ had been practised in that country; that it would be well for him to make evident to his tenants that he does have a real Christian regard for them and their welfare; that in any community where the Christian ideal of brotherhood prevails, Bolshevism as such has no standing. This is not an uncommon topic these days, and back of it all seems to stand a great and undefined shadow of fear,—which drives the missionary to that great text, "There is no fear in love: but perfect love casteth out fear."

Along with the many beautiful things that are revealed in the confidential talks, many closets, too, are opened up and the skeletons exposed. Here is a mother who has cut herself off almost entirely from social life, living in retirement with an only daughter who is bringing up a little one, the father of which is unknown to the outside world. Of good family in the community, the shame and disgrace of this event is crushing; and probably only constant contact with sources of spiritual consolation that come through such visits has prevented suicide. And how many similar cases there are! When

### Missionary as Pastor.

### An Official's Thanks.

### A Landholder's Fears.

### Typical Stories.



will these Japanese men advance beyond the barn-yard idea of morals? If any one thinks the days of concubinage in Japan are past, he has had no opportunity of getting into the country as a touring missionary! One of the benefits of the recent financial slump was that many of these *narikin* had to dispense with some of their extra households. But think of the poor girls who were sent back,—where? On a recent call in the country I had family prayers in one home where some members were Christians, and the man of the house and his concubine were present. And she said the loudest “Amen” to the prayer! The man himself recognizes now the anomaly of his position, but thinks himself helpless to remedy it. The chief hope there is that the woman in the case may be brought to see things in the right light, and voluntarily retire, leaving the way open for the wife to return from the distant parts to which she has fled.

Another problem that is common is the attitude Christian members of a household should take towards the “god-shelf” in the Buddhist home. When one says,

#### Problems.

as to Elisha of old, “When I bow myself in the house of Rimmon, the Lord pardon thy servant in this thing,” shall the missionary reply with the prophet, “Go in peace”? It is a vexed problem, with many ramifications.

If a man were inclined to pessimism he would find much to feed his pessimistic soul upon in his service among the people. But pessimism never gets one anywhere.

#### The Optimist Wins.

It is optimism that is to triumph at last, and there is really more of this sort of food than of the other if a man will keep his eyes,—and mouth,—open for it. A man sees what he is interested in seeing. One who goes into the fields for flowers will return with hands full of those wonderful expressions of the Creator's ideas of beauty; while another will come back from the same fields with his arms full of noisome weeds, declaring he never saw any flowers all the while he was there. He was after weeds, and he got them. We are after the flowers, and, thank God, we can find them in every field.

H. B. NEWELL.

### Leaves from a Missionary's Letter Home.

**Monday Morning.**—Yesterday was my turn to preach the evening sermon. I'll never do it again. After hours of preparation and those fifteen minutes of agony, endured only “for the good of the cause,” I wakened up this morning to the awful consciousness that I had told my good friends to go to God and say “Wolf, help me to be more like thyself in my attitude toward others!” Isn't that sickening! All because I dashed in one little O\* when I addressed the Almighty.

**Tuesday.**—My sweet meditations were interrupted right here by dear old Nakamoto San. You remember he is the boy who has just decided to go into the ministry, but as he is twenty-one he must go to serve his two years in the army. He was quite excited about what he had read in the paper. The missionaries were stirring up trouble in Korea, taking sides with the Koreans and helping them in their efforts for independence. Was that true, and were Japan and America going to war? Would he have to take a gun to me? He did not want to go off to the training camp and spend two years learning how to do such a thing. Of course it took several hours to discuss the delicate question and to lead him around to the place where he could see a chance to preach his Christianity in the training camp. Then we had dinner together and he wanted to have “one more real good prayer.” What a prayer meeting it was, too!!

\* “Kami” means God, but an O before Kami, i.e., “O Kami,” means Wolf!

Before he had gone, Hanako San came in great distress and tears because she wants to go to college. Her father wants her to major in domestic science. She hates it and wants to major in English. She does not want to go to that college, anyhow, because they are so atheistic. So I must go and see the mother, and then the mother wanted me to talk to the father; and before I was through with that little piece of work it was long past bedtime.



INTERIOR JAPAN WHEN THE MISSIONARY APPROACHES.

"Here comes the Foreigner!"

Years ago in that town a touring missionary had a little Sunday-school and every time he came to visit the Sunday-school he would stop in to chat with the school teacher, so that teacher decided Christians were very nice sort of folks to have about. And two more of the members of that same Girls' Club were discovered in another village holding little Bible study classes for their former primary school teachers.

**Thursday.**—I am too tired to think straight, but I have had such a glorious time to-day I must write you all about it before I sleep off the enthusiasm of it. I went off to visit one of the out-stations of our work. I had to go at six o'clock in the morning, no heat in those cars this December day, and packed full with noisy, rollicking fishermen and women; but at the end of the two hours there was the smiling face of the pastor's assistant, who was so glad to see me I forgot the fish smells and the cold. We sat down on the floor around that pot of coals and discussed the universe for a while; then the meetings began.

Some twenty little folks had stopped on their way home from school and were waiting to hear my talk. Those twenty children sat there on the floor and listened as quietly as mice for one entire hour. But before I had finished with them the Middle School boys came in for their morsel. That was not a one-sided meeting, for they did as much of the talking as I; in fact, everybody wanted to talk at once, and it took us three hours to give each one his say. No one seemed to care that it was past supper time. But I was ready for that lunch, even if it was ice cold. Rice it was, with all sorts of vegetables mixed into it, carrots, potatoes, onions, turnips, and meat all chopped fine. If you do not believe it was good just try it for yourself some time. And then they must give me a present, so they brought a live fish right from some-

**Wednesday.**—The Teachers' English Club to-day. They quite jostled me out of my missionary dignity by asking me how often I took a bath. To descend to that after we had been discussing the literary and ethical value of "Dr. Jekyll and Mr. Hyde"!

We heard to-day of one of the girls who came to our High School Girls' Club. She has been teaching in a little county school since she graduated last Spring, but she has been promoted to one of the town schools because the superintendent found she was a Christian and was telling her students about the Christian way of living.



body's garden pond, a big fat carp. Of course they expected me to eat him raw, as we would oysters on the half shell, but in the absence of the shell I thought I would prefer the frying-pan. He is in my kitchen waiting for the morrow.

But my day's work was not over yet. In the evening there was the adult meeting. Of course I must not mind if I must stop my speech while the latecomer makes three profound bows and apologizes profusely for not having seen me for such a long time, for being such a nuisance as to come late, and with solicitous inquiry as to the state of my health and that of all my relatives. And if, in the middle of the prayer, some one decides to stir up the fire and the fresh charcoal begins to sputter and send off a Fourth of July celebration, you must not mind, for they can pray under any circumstances. They wanted me to stay for the midnight train, but I begged off at ten and ran. I intended to sleep all the way home, but some of my fellow passengers did not know about that, so they used this wonderful opportunity to ask a real live foreigner all about his native heath, what he ate, what he wore, what he thought of their beloved land, why America preached Christianity and hated the Japanese, and so on until I ended by another sermon fully as long as any I had preached during the day and with almost as large an audience crowded around me. I surely was glad to see the lights of my station loom up and to tumble off that train, with the assurance that at last I could be just an ordinary human being and go to bed.

## A Letter from the Home Department.

**I**N reply to an inquiry from the Committee on Publicity a letter has been received from the Home Department of the American Board giving particulars regarding the American Churches supporting families in the Japan Mission. The Committee's desire is to improve the connections between the missionaries on the field and this group of Churches, and to see that the individual Churches receive full information regarding the work of the missionaries they are supporting.

The following list is arranged according to the amount of support given in 1919, the Church giving the largest amount coming first:—

### CHURCH IN AMERICA

### FAMILY IN JAPAN

(Supporting or partially supporting)

First Congregational, Pittsfield, Mass. - -	REV. & MRS. M. E. HALL
First Congregational, Los Angeles, Cal. -	REV. & MRS. W. L. CURTIS
Old South (First) Congregational, Worcester, Mass. - - - - -	REV. & MRS. C. B. OLDS
Central Congregational, Fall River, Mass. -	REV. & MRS. E. S. COBB
Euclid Ave. " Cleveland, Ohio. -	REV. & MRS. H. B. NEWELL
First Congregational, Tacoma, Wash. - -	REV. & MRS. F. CARY
Congregational Church, Norfolk, Conn. -	REV. & MRS. G. M. ROWLAND
" " Monson, Mass. -	REV. & MRS. H. J. BENNETT
" " Dedham, Mass. -	REV. & MRS. C. A. CLARK
First Congregational, Buffalo, N. Y. - -	REV. & MRS. C. M. WARREN
Church of Christ, Newington, Conn. - -	REV. & MRS. J. C. HOLMES
Denison Ave. Congregational Cleveland, O. }	REV. & MRS. K. S. BEAM
First Congregational, South Amherst, Ohio }	

The Committee has written to the Woman's Boards for information regarding Branches and Churches supporting the single women in the Japan Mission. These will be listed as soon as received.

In the same letter came two lists of helpful suggestions, one list pointing out to the missionary methods for keeping in touch with the supporting Church and the other a list for the Church, indicating how they can keep in touch with their missionary. The latter may be had by writing to Miss Mabel Emerson, 14 Beacon St., Boston, Mass.

## The Story of Sumiya San.

ON Dec. 23rd, 1849, a sweet little girl baby, named Koume Sumiya, was born in Okayama. On looking at the wee tot no one thought she would become the most earnest and most active Bible Woman Japan has ever had. But she did.

She grew into a very attractive young woman, receiving more education than most girls of her time. She was finally taken into the home of a wealthy man who had little education, and she became his secretary.

When she was twenty-six years old Dr. Taylor came to Okayama, and a Christian meeting was held, attended by twenty men and two women, one of whom was Sumiya San. She thought often of the "Jesus Way" of which she had heard, but it all seemed so strange.

Two years later Dr. Berry and Miss Wilson came to Okayama to live, and Sumiya San heard more and more. Finally in 1881 the man with whom she lived, thinking it would be politic to learn of the foreign ways, sent her to Kobe to study in the Girls' School which Miss Talcott had started. Here she became a Christian and was baptized in Okayama in 1882, upon which she immediately left the man with whom she had been living, though from a worldly standpoint he would have been glad to give her everything that she needed, and she dedicated her life to Christian work for her Japanese sisters.

At first she worked with Miss Talcott, and to hear her tell how they, two lone women, traveled before the time of railroads, working here and there for Christ, and meeting with thrilling adventures, was always an inspiration to us younger missionaries.

About 1887 Sumiya San came back to her old home in Okayama and was associated with Mrs. Pettee for years.

Sumiya San deeply loved Christ, and it was her joy to work for Him in every

way she could. She was never very strong, but even while resting her tired body she would tell of Christ to all who



SUMIYA SAN

Died Nov. 17th, 1920.

came to see her. She led many women, children and even men to Christ, for she was an indefatigable worker. I have made many calls with her, and whether we were calling on Christians or non-Christians, she always said an impressive word for the Master.

She attended the Sunday School Convention in Tokyo, and though 71 years old, she was present at nearly every session. Before returning home she spent two weeks visiting Okayama Christians who are now in Tokyo, Kyoto, Osaka and Kobe, many of whom were in need of encouragement in their Christian lives.

She returned to Okayama at the end of October, tired but very happy, for she had done all she could for the Christ she loved. Though everything was done that could be done to give her proper conditions for rest, her heart was too weak, and, on Nov. 17th, with many who loved her sitting by her bedside, she just went to sleep.

The last work of Sumiya San was to lead her nurse to Christ.

The funeral was a very large and impressive one, and the doctors who had cared for her, deacons of the church and others showed their love for her by carrying her coffin from the church, a very unusual thing to do. At the funeral, and the memorial service that was held later, many showed their appreciation of her work in their impressive words.

Though always a Mission worker, the

Okayama church, appreciating all she had done, gave her the funeral, assuming the expense thereof, and the Okayama Orphanage, to whom she had always been a mother, paid for the expenses of interment, undertaking also to put up the stone at her grave.

Though not longer with us, Sumiya San will live in the hearts of many and her good work will continue. There are many to rise up and call her "blessed."

A. P. A.

## Founders' Day at the Doshisha.

THE 29th of November was "Doshisha Day." A cold and frosty morning was followed by a beautiful sunny day that added much to the success and the enjoyment of the various celebrations that had been planned in commemoration of the forty-fifth anniversary of the founding of the Doshisha.

Before daylight more than two hundred of the teachers and students climbed the mountain path leading to Nyakoji cemetery, where special memorial meetings were held at the graves of the founders, Dr. Neesima and Dr. Davis.

At 9 a.m. more than seven hundred Academy students filled the chapel to overflowing and listened to a stirring address by one of the early graduates, Rev. T. Hori, of Honolulu. President Ebina spoke to the students of the university departments at 10 o'clock, and again to the pupils of the Girls' School. Incidentally this necessity for holding the chapel meetings in relays emphasized Doshisha's great need of an auditorium large enough to accommodate the whole student body.

At noon many of the teachers enjoyed a social *gyu-nabe* luncheon together, while most of the students patronized the tables and lunch-counters of the College Y.M.C.A. "Bazaar" that was held on the campus, where "coffee and doughnuts" and "tea and cake" in foreign

style, as well as various popular Japanese dishes, were for sale.

During the afternoon there were various outdoor games and indoor meetings. The Students' English-speaking Society held a successful public meeting with a three hours' program, consisting of addresses in English by nine students and two teachers. Professor Suemitsu, who has recently come to the Doshisha from Sapporo, gave a very helpful address at this meeting on the subject, "He that overcometh." The student efforts were very praiseworthy attempts at public speaking in a foreign tongue, and won great applause from their select audience of teachers and upper-class men and women.

In the evening a very successful concert was given by the College Glee Club, assisted by the "Primrose Chorus" and the "Miriam Choir" of the Girls' School and by Mr. Shively as soloist. The concert was held in the City Hall at Okazaki Park, the largest auditorium in Kyoto, and was attended by about three thousand people. Hundreds were turned away, it is said, from lack of room. This is another indication of the need for a large assembly hall on the college grounds. It is to be hoped that in some way this great need may be met before the celebration of the Doshisha's fiftieth anniversary, plans for which are already being made.

W.L.C.



## News from the Stations.

## SAPPORO AND OTARU.

The many friends of both the Mission and of Rev. and Mrs. Toranosuke Kokita will be glad to learn that the Kokitas are to make their home in Sapporo, there to be associated with the Rowlands in the work of the Mission. Rev. and Mrs. T. Kokita are just back from a trip abroad given them by friends in the church in recognition of ten years of faithful service at Nayoro. Mr. Kokita brought that church up from a preaching place to independence in a short term of years, and after notable success relinquished the pastorate to a younger man. A trip to America and Europe during the greater part of this year has filled him with the most pleasant of impressions of the lands visited, and the Mission may well welcome him as an unusual reinforcement to its scanty force. Mrs. Kokita is no less able than her husband, and will be a real power in the work to which she and Mrs. Rowland set themselves.

\* \* \*

Dr. Rowland had the pleasure of visiting his former associate, Mr. Mitsuo Hamada, now in charge of the Nayoro Church, on Sunday, the 5th of December. Five were baptized in connection with the services of the day.

\* \* \*

Two baptisms were administered recently in Shinoku, a bustling branch of the Tokachi Church, the occasion being a visit by Mr. Cary. The Bible Woman on the ground is another illustration of the good fortune of the Kumiai Church in falling heir to the good things prepared by others. Mrs. Iijima had her training and experience in connection with the Presbyterian Church, as did also the pastor of the Tokachi Church, Mr. Tsuchita. The Shintoku Christians have given to the straining point to fit up a little dwelling-house to be used as the home of the Bible Woman and also as the preaching place for the town. Of six teachers in the primary school five

are attending the meetings of the Christians.

\* \* \*

The question of running a light railway from Kunnui to Setana, passing through Immanuel, is to be submitted, amongst other plans, to the Diet at the winter session. With railroad connections it will be much easier to keep in touch with the Christians of that neighbourhood. Another projected road, with the fate of which the Station is interested, is the coast line running north from Rumoi. This question also will be submitted to the Diet this year.

\* \* \*

## SENDAI.

The Sendai Orphanage, a union organization that has been in great need lately, is rejoicing in the result of two days of Moving Picture Entertainments in the Theater. The pictures shown were "The Last Days of Pompeii" and several industrial films. The sum of ¥800 was cleared.

\* \* \*

One recent gift to the Orphanage was from a servant girl who had lived in the Orphanage as a child. The gift amounted to ¥10, and has had a very stimulating effect on other givers.

\* \* \*

One of Miss Bradshaw's Bible-classes for young men is thinking of uniting with the Y.M.C.A. The Class was recently approached by some young men from another Christian Club who are urging the move. There were about 20 at the meeting when the question was discussed. The question has become a live one as the result of the Y.M.C.A. District Conference recently held in Sendai.

\* \* \*

Miss Bradshaw is rejoicing in the report that Miss Buzzell, of the Baptist Mission, may settle in Tono, Iwate Ken, for Evangelistic work. The scarcity of women evangelistic workers in this field is so great that an addition to the number is a great event.

**MAEBASHI.**

One night in the middle of December the people of Maebashi heard what they thought was rain pattering on their roofs. They were surprised the next morning to find that the "rain" had been ashes thrown by an unusually severe eruption of the ever-smoking volcano, Asama, some 30 miles distant. The next day at about noon another eruption took place, and the black clouds pouring from the mouth of the crater turned day into night. It afforded a beautiful but awesome sight. To the Japanese peasants,



Asama in Eruption, as seen from  
Karuizawa

however, there was little of beauty in the sight, we were told. To them Asama is a fiend pure and simple, and is capable of fearful destruction.

\* \* \*

China in her stricken condition has appealed to the people of this interior city of Japan to such an extent that the big theatre in Maebashi was filled to capacity three times by the crowds attending the Movie Entertainment for the benefit of the Famine Sufferers. The motive was Christianity—20 Y.M.C.A.

men taking this task in hand. They canvassed the city, preaching good will toward China, and after three very busy days were able to send to the sufferers a good sum of money, and a lot of friendly feeling thrown in for good measure.

\* \* \*

During the entertainments, while the theater was filled to suffocation, speakers addressed the audience, pleading that the old animosity toward their neighbor be dropped and that only brotherly feeling prevail. The filled hats spoke well for their eloquence.

\* \* \*

**TOKYO.**

Jonan Church has the distinction of adding more members to its roll during the past year than any other Mission-aided church. Recognition was made of this fact at the last annual meeting of the Kumiai Church. During the campaign that is now being carried on for the Christmas fund they aimed at ¥95 as the sum they ought to reach. They already have secured ¥130 and are still going strong. The Woman's Society is raising money by selling dolls that they have dressed themselves. This money is to be used for giving the servant girls in the community a good time in the church.

\* \* \*

Mr. Beam enjoyed two good visits with Mr. and Mrs. Frederick V. Stevens during their week's stay in Tokyo on their way to China. Mr. Stevens is the representative of the American group of bankers interested in the International Consortium Loan to China. Mr. Stevens found time in the midst of many interviews, conferences and banquets to speak at the Chinese Y.M.C.A., to call at the National Y.M.C.A. Headquarters, and to look in on the Language School for a few minutes. Both Mr. and Mrs. Stevens showed great interest in the work of the missionaries and were looking forward to their stop-over in Kobe and the opportunity for visiting the Mission institutions in that city.

Mr. Hackett is rejoicing in an opportunity to put in some work for international friendship by coaching a basketball team of young Japanese business men who will play against some crack teams in Korea and China this winter.

\* \* \*

Miss Field recently assisted Mrs. Matsumiya, wife of the Japanese head of the Language School, in a series of cooking lessons on the preparation of the American Christmas dinner. Of the fifteen or more Japanese matrons present at the lessons five were graduates of Kobe College, who assured Miss Field of their good wishes for her future work in that institution.

\* \* \*

#### ZUSHI.

As the result of Dr. Spear's examination of Dorothy Beam and the advice given, the Beams are settling down for a longer stay in Zushi than was at first thought necessary. Dorothy's condition is entirely satisfactory, but in order to be sure of a complete recovery Dr. Spear, of the U. S. Naval Hospital, advises staying on for two years or longer. Fortunately the owner of the house has consented to a renewal of the lease.

\* \* \*

The big house by the sea has suggested to many visitors the desirability of establishing such a place permanently as a Rest Home or Sanatorium for Missionaries. During the past ten months 200 guests have been entertained for longer or shorter intervals, varying from one day to a month or longer. Most of these have been missionaries who have come down for a breath of fine sea air and (in summer) for a swim. Mr. and Mrs. Gilbert Bowles are now stopping with the Beams.

\* \* \*

#### KYOTO

On Sunday, Dec. 5th, there were thirty-three baptisms at the Communion service of the Doshisha Church. Twenty-three of these were of students from the Girls' School. One teacher was baptized,

and there were twelve other additions to the Church. Another teacher, a lieutenant-colonel in the army, who is in charge of military drill and gymnastics at the Doshisha, said recently that his doubts had all been removed through the preaching of President Ebina and he was now ready to ask for baptism. These are welcome indications of a new spiritual life in the Doshisha.

\* \* \*

The Sunday afternoon English Service of the Kyoto Church (Fourth Congregational) has had a very successful year. The largest audience numbered 112, the average attendance being 52. Contributions for the year amounted to ¥358, including a special collection of over eighty yen for famine relief in China. A donation of ¥75 was made toward the Christmas expenses of local Mission Sunday-schools.

\* \* \*

The missionaries (with the exception of the Episcopalians, who have their own English Service) are glad to unite with the Japanese in supporting this service at the Kyoto Church. Pastor Hatanaka, a graduate of Oberlin, takes a deep interest in the service, sharing regularly in the opening exercises and taking his turn with the foreigners in the preaching. Quite a number of English-speaking Japanese are attracted to this service, and are thus brought into intimate relation with the Church and with Christian people.

\* \* \*

Another successful method of attracting young men to the Church through the use of English is the "English Night School." The largest of these night schools here outside of the Y.M.C.A. is the one carried on by Pastor Hatanaka in the Kyoto Church. It has an enrollment of over two hundred students. The two Mission Churches under the care of Kyoto Station have each a successful Night School. The one in the Nishijin Church includes girls as well as boys in the English classes and has a special sewing-class for girls taught by the Bible



Woman. At Mukomachi there are about twenty young men in the Night School and most of them have begun to attend the Sunday evening preaching-service. Mr. Curtis teaches in both of these schools.

\* \* \*

As a direct result of the Mukomachi Church Night School work two young men were baptized there Sunday evening, Dec. 12. Two more of the students had signified their desire to receive baptism, but on account of parental opposition were advised to wait a little longer in the hope that their patient endurance of persecution and their changed lives may win the parents' consent to a public confession of their faith.

\* \* \*

#### OSAKA.

Mr. Moran's sister, Miss Margarita Moran, of the Baptist Mission in Nellore, South India, and her associate, Miss Brunner, have been in Osaka since the last of November. They hope to sail for India the 22nd of December. Miss Moran visited in Japan three years and a half ago.

\* \* \*

Mr. Olds, of Okayama, was in Osaka the 14th and 15th and visited several of the institutions for social service in the city.

\* \* \*

The Osaka Recreation Club had its annual Christmas meeting at the Baika on the 16th. Fifty adults and 22 children enjoyed a Christmas program, including a Christmas dinner.

\* \* \*

Miss Hoyt, of Matsuyama, visited the Baika on the 14th.

\* \* \*

#### KOBE

Kobe Station enjoyed a real New England Thanksgiving at the beneficent home of Miss Barrows and Miss Cozad. The Pilgrim Fathers and Mothers sat down 13 strong, stiff as to collars and caps, but not as to spirit. The room was

charmingly decorated with rice straw, "nanten," and the American flag. The feature of the dinner was a real turkey. The dinner was followed by a program of fun and beautiful piano selections, the latter rendered by Miss Illsley.

\* \* \*

Miss Howe reports that 18 of the Kindergartens of the Osaka and Kobe Districts have contributed ¥570 as a Thanksgiving offering to the famine sufferers in China. The Governor of Hyogo Ken has offered to send this himself through the Japanese Legation in Peking for direct use among the famine-stricken people.

\* \* \*

The associates of one of the new members of the Station are proud to report that although she arrived in Japan only in September, she is able to repeat the Lord's Prayer in Japanese and is already in the Second Japanese Reader. (And she is not in the Language School either!)

\* \* \*

Miss Isabel McCausland was thrown from a jinricksha recently, but fortunately escaped with but temporary injuries.

\* \* \*

A Surprise Party was given Miss Illsley in celebration of her first birthday in Japan. One surprise that was not on the program was a gift from the "surprisee" of a beautiful and useful screen for the use of the Kobe College family.

\* \* \*

#### KOBE COLLEGE.

Just to prove that the Kobe College Faculty does occasionally venture outside its own gates for philanthropic works, Miss Burnett and Miss Illsley have been spending one precious evening a week teaching English to some classes of business girls in the city Y.W.C.A. In addition, they are helping, musically and otherwise, in the preparation for a pageant entitled "The Spirit of Christmas," which the Y.W.C.A. is planning for Christmas week.

For our mutual encouragement, furniture from America does sometimes arrive at an auspicious time. Miss Burnett's furniture came on Thanksgiving Day, and the piano was immediately taken over to Miss Barrows' and put into good use at Kobe Station's Thanksgiving party. As for the Victrola and other attractions, ask the girls, a dozen of whom may be found at any time in Miss Burnett's room.

\* \* \*

The Kobe College girls have entire charge of two Sunday schools in neighbourhoods near the school. For one of these, since there is no other suitable building, Mrs. Benson of Kobe Union Church is giving the use of her garden and downstairs rooms each Sunday morning. The wear and tear of small feet on carpets, and wooden clogs on the lawn, is no small part of her missionary service. She also plans to give the 58 children enrolled a Christmas party, with a Christmas tree and all the "fixings," lantern pictures, and real foreign cakes!

\* \* \*

Miss McCausland's International Bible-class for young men, continuing Mr. Stanford's of that title, took a voluntary contribution for the China Famine Relief Fund one day, and raised over Yen 30, a sum which means actual sacrifice on the part of many of these young working men.

\* \* \*

On Sunday mornings Miss Illsley has a class of girls in Union Church Sunday School, and plays the organ for morning church service. She was surprised on a certain day of this month with a birthday party given her by her Sunday School class.

\* \* \*

#### AKASHI.

At the November meeting of the Doshisha Girls' School Alumnae Association Miss Parmelee had the pleasure of meeting three alumnae whom she had known as pupils forty years ago. Another glad happy day came a little later when nine Doshisha Alumnae of the Kobe region held a reunion at Miss Parmelee's

home. Miss Parmelee writes of these women as "good earnest women who have already made their lives count."

\* \* \*

Another experience with friends of earlier days is described by Miss Parmelee as follows:—

"A letter from a near-by town with an unfamiliar name disclosed a more familiar name and the fact that two girls of Maebashi school days had learned of my residence in Akashi (not 15 miles away from them) and asked for a set day when they could come to see me. The day came, and with it came the two mature, more than well-to-do ladies, and reminiscences. They laughed, saying, 'We were very bad girls.' I did not tell them that I had remembered that they were unruly girls, one of them the most troublesome girl ever in that school, a trial to all her teachers. I was so pleased that they should wish to come to see me. The face of one reddened when I asked if she was not yet a Christian, and the other one ducked her head before the shrines as we went up on Hitomaru Hill. We promised ourselves more visits."

\* \* \*

"Glorious sunsets reddening through great dark old pines; the sea with morning's silver and blue, and evening's gold and pink; yellow rice fields and green hills": this is Akashi.

\* \* \*

#### MATSUYAMA.

The Missionary Community dinner was held on Thanksgiving Day at Miss Judson's home. Eight were present. The Thanksgiving address was given by Rev. Mr. Ellis, the father of one of the Matsuyama missionaries, Mrs. Richard Dosker.

\* \* \*

Dr. Newell has made two visits to out-stations recently, one to Saijo and vicinity, and the other to Marugame. At Marugame he met Mrs. Wilson, the sister-in-law of President Wilson. Mrs. Wilson's daughter and her husband,

(Continued on p. 16.)

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Young People's Societies desiring Japanese products for bazaars, sales, etc., are invited to write concerning their wants.



(Continued from p. 14.)

Rev. J. S. McElroy, are missionaries in Marugame.

\* \* \*

Mrs. Nobu Jo, head of a well-known Rescue Home in Kobe, spent December 2nd and 3rd in Matsuyama at the invitation of the W.C.T.U. Five meetings were held, all of which were largely attended: at the Mission Girls' School, the Government Girls' School, and three at the Congregational Church. As the result of these meetings 72 new members were enrolled in the W.C.T.U.

\* \* \*

Miss Olive Hoyt spent Dec. 13th and 14th in Kobe attending a meeting of the Kobe College Board of Managers.

\* \* \*

A heavy wind storm on Dec. 7th broke all the windows on the upstairs sun porch of the Newell home. The fence around the lot formerly occupied by the Girls' School was blown down and a big tree blown over on top of the old dormitory, smashing through the roof.

\* \* \*

An unusually sharp earthquake shock struck Matsuyama on Dec. 14.

\* \* \*

#### MIYAZAKI.

Mr. Warren writes:—

"Two weeks ago I was touring in the extreme southern part of our field. Fukushima consists of three villages about a mile apart. Two young men who were baptized in the Miyazaki Church while in the Middle School are now living in one of the villages and teaching in another in the primary school. After their long day at school they came in the evening to my inn and helped in the children's meetings; at all of the three villages they each spoke, and very acceptably. It was a great help to me. They also help keep up a weekly meeting at one of the villages. One of them tells Mr. Clark that he would go to Doshisha Theological School were it not that his mother and sick father are dependent upon him."

\* \* \*

The Rev. T. Hori, of Honolulu, who returned to Japan for the Sunday School

Convention, but has been detained by the impossibility of getting passage, during December toured in Chosen, Kyushu and Matsuyama. His 30 hours in Hyuga were very pleasant for his many friends here. He preached at Church on Sunday evening, and on Monday was taken by Mr. Warren to the Chausubara Orphanage, and to the ancient burial mounds near Tsuma.

\* \* \*

The annual Thanksgiving celebration of the Miyazaki Kindergarten was held as usual on Nov. 23rd, the Harvest Home festival. Bushels of rice, sweet potatoes, and other vegetables were brought by the children for distribution later with the teachers in the homes of a half-score of Miyazaki's poorest families. This year the money contributed, nearly 40 yen, was sent to the China famine sufferers.

\* \* \*

Mr. Clark was recently called to Fukuoka to consult as to the methods of an evangelistic campaign to be conducted in connection with an Exposition to be held next Spring at Oita. As this is an All-Kyushu affair, it is desired that Christian workers, Japanese and foreign, of all prefectures and denominations, support the work by purse and voice.

\* \* \*

The annual meeting of the Kyushu Branch of the Japan Kindergarten Union was held in November at Kagoshima. The Kindergarten at Miyazaki was represented by its new head teacher, Miss Oda.

\* \* \*

Some splendid laymen are produced in the country towns of Hyuga. One, Morinaga of Kobayashi, has for several years been responsible single-handed for a successful kindergarten in his home town. A second, Sugita of Tsuma, is desirous of doing the same thing, and asks any one interested to recommend a suitable teacher, middle-aged widow preferred.

\* \* \*

At the December Communion service of the Miyazaki Church three girls from the "Home" were baptized. Every year before they graduate nearly all the girls take the open stand for Christ.

# EQUIPMENT FOR THE MISSIONARY

## FOR THE TOURING MISSIONARY

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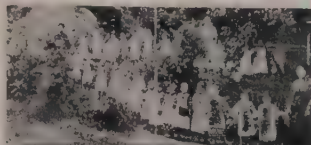
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# Japan Mission News

A  
MOVING  
PICTURE  
OF  
THE  
WOMEN  
MISSIONARIES  
AT  
WORK.  
\*  
BY  
MISS SARAH  
M. FIELD



FEATURING  
THE  
WORK  
AND  
WORKERS  
SUPPORTED  
BY  
THE  
THREE  
CONGREGATIONAL  
WOMAN'S  
BOARDS

PUBLISHED BY  
THE MISSIONARIES OF THE AMERICAN BOARD OF COMMISSIONERS  
FOR FOREIGN MISSIONS  
AND THE ALLIED WOMAN'S BOARDS



## INSTITUTIONS AND MISSIONARIES IN JAPAN

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### WOMAN'S BOARD OF MISSIONS, BOSTON.

Matsuyama Girls' School (founded 1886); Miss OLIVES HOYT, Principal.

Matsuyama Night School (1891) and Kindergarten (1918); Miss CORNELIA JUDSON, Principal.

Soai Kindergarten, Kyoto (1892); Mrs. AGNES D. GORDON in charge.

Seishin Kindergarten, Maebashi (1895); Miss FANNY E. GRISWOLD in charge.

Hakuaikai (Social Settlement), Okayama (founded 1896); Miss ALICE P. ADAMS, Missionary in charge.

Imadegawa Kindergarten, Kyoto (1897); Mrs. D. W. LEARNED (American Board) in charge.

Miyazaki Kindergarten (1909); Mrs. C. M. WARREN (American Board) in charge.

Katsuyama Kindergarten, Matsuyama (1916); Mrs. H. B. NEWELL (American Board) in charge.

The Woman's Board of Missions co-operates with the following institutions by providing missionary teachers:—

Kyoai Girls' School, Maebashi—Miss FANNY E. GRISWOLD.

Baika Girls' School, Osaka—Miss EDITH CURTIS, Miss GRACE TITUS.

Four missionaries carry on their work among students and other classes, but without close connection with schools:—

Miss ANNIE H. BRADSHAW, Sendai, Bible classes for students, Sunday Schools, Touring.

Miss ALICE CARY, Osaka—Social work.

Miss ESTELLA L. COE, Tottori—Work for young people, Girls' Club, Night School, Touring.

Mrs. PAULINE R. SISTARE, Sapporo. Now in Tokyo for language study preparatory to taking up work for students in Sapporo.

### WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, CHICAGO.

#### KOBE COLLEGE, 1873.

Miss SUSAN A. SEARLE, Principal Emeritus.

Miss CHARLOTTE DE FOREST, Principal (now on furlough).

Miss MARY E. STOWE, Head of English Dept. of College and Academy.

Miss GRACE H. STOWE, Treasurer and teacher in College and Academy.

Miss ELEANOR BURNETT, College Department; Miss ISABELLE McCausland, College Dept.

Miss ELIZABETH ILLSLEY, Music Dept.; Miss EDITH HUSTED, Academy and Music.

Miss NETTIE RUPERT (on furlough); Miss SARAH FIELD, Domestic Science Dept., now engaged in language study.

#### WOMAN'S EVANGELISTIC SCHOOL, KOBE, 1880.

Miss MARTHA J. BARROWS, one of the two founders of the School, now the senior member of the Station, and leader of large class of women in Kobe Church.

Miss GERTRUDE COZAD, Principal; Mrs. A. W. STANFORD (on furlough).

#### GLORY KINDERGARTEN AND TRAINING SCHOOL, 1889.

Miss ANNIE L. HOWE, Principal.

Miss KATHERINE F. FANNING, teacher in Training School, Music, and Secretarial Work.

Miss ANNE BINGHAM, teacher in Training School, now a language student.

Miss H. FRANCES PARMELEE is carrying on Bible classes, English classes, and temperance propaganda at Akashi.

### WOMAN'S BOARD OF MISSIONS OF THE PACIFIC, SAN FRANCISCO.

Since 1885 this Board has supported one or more missionaries and maintained Kindergartens, Sunday-schools, and evangelistic work for women. Work is now carried on in Kyoto and Tottori. The services of Miss M. F. DENTON and Miss FRANCES B. CLAPP are given to the Doshisha Girls' School, Miss CLAPP's support being provided by a group of friends. During the fall and winter terms Mrs. JOSEPH E. DONALDSON (formerly a member of the Mission) has filled a vacancy created by the marriage of Miss WATERHOUSE. Four volunteer teachers have rendered valuable service. (See Page 13).

# JAPAN MISSION NEWS

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APRIL 1921.

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## A SUGGESTION TO THE MEMBERS OF MISSIONARY SOCIETIES.

To those who care to make a study of the work of either of the three  
Congregational Woman's Boards in Japan we suggest that this Number be used  
in connection with the 50th Anniversary book issued by the Mission in 1919 and  
other material to be supplied by the Woman's Board Secretaries. We are  
sending extra copies of this Number to each of the three offices. Copies of the  
Semi-Centennial Book can be secured from the American Board rooms.

## THE MAY NUMBER.

The next Number of JAPAN MISSION NEWS will cover the Social  
Service work and plans of the Japan Mission.

## A Moving Picture of the Women Missionaries at Work.

(Miss) SARAH M. FIELD.

[As Miss Field was about to start out on her trip from Tokyo to the town near Matsuyama where she is to spend several months in a Japanese home absorbing the language, the Committee on Publicity suddenly awoke to the opportunity of having her write her impressions of the work of the women missionaries as she traveled along from station to station. She obligingly altered her original itinerary somewhat in order to include all the American Board stations between Tokyo and Matsuyama. With typewriter in hand she set out from Tokyo on the night of March 1st, and after stopping off for visits of varied lengths at all the stations reached Matsuyama on March 15th. The following account, accompanied with pictures (which she inveigled her hostesses into having taken) came back to the Publicity Committee on the installment plan and was assembled for this Number.]

### KOBE.

KOBE COLLEGE—This is the busiest place I ever did see! It keeps an ordinary person humping just to camp on its trail trying to find out what it's all about. It is fairly running over with girls' meetings,—class, committee and prayer—and energy plus!! This afternoon I was personally conducted to the Japanese Home Economics building to see a cooking class,—twenty white-aproned girls in a big white sunny laboratory broiling beefsteak dipped in soy and bean sauce. It is the only place I have seen where there was room enough for another person to get in. The classrooms are filled with desks to the corners, and every desk occupied; every apartment from office to private bedroom seems to be in use from morning to late evening, so that one is likely to interrupt a meeting no matter where one goes; the dormitories, of course, seem about to burst their seams with girls—and their roofs off with laughter if you go there during play hours. It is like an American college crowded down into this little beauty spot,—boiled down "busyness."

Friday I had planned to go early to Osaka, but put it off to see the girls at chapel. I had promised the student in charge of the program to tell them a little of the work of Jonan Church in Tokyo,—it being the nearest approach to missionary work I could speak of from experience. It was an inspiring sight—five hundred girls, hanging on one's every syllable and hoping to understand before it was interpreted, smiling and nodding with appreciation or comprehension.

Kobe was not beautiful in Saturday's pouring rain, but the College is always beautiful and a haven of refuge. On Saturday it is amazingly quiet, for there are no classes, but behind the doors of offices, of study-rooms and teachers' rooms it was as busy as ever. It is the time of examinations, and teachers were clearing away the *débris* after those already done, while their pupils were preparing to join the fray again on Monday. Japanese girls take examinations so hard!

The old cemetery just above the present campus, that the W.B.M.I. and their friends are working so valiantly to buy for a new addition, is now just a waste of weeds, a big tree and five gravestones. But the stones are disappearing rapidly under the attacks of a gang of coolies.

The guests at dinner were the seniors graduating just now from the college department, and it was surely a delight to meet such charming girls. All of them are to take up teaching in different cities of Central Japan.

This morning I ran over to Glory Kindergarten for an hour,—such fun! Wakayama San was just finishing up a series of lessons on temperance. Beside the calendar was painted a picture of a *saké* bottle with a big green snake issuing from it! Yesterday the kiddies had heard about how *saké* makes their nice clean pink little stomachs all red and pimply and ugly, and had painted the two to take home with



them. To-day they were so full of information and enthusiasm they could hardly wait to answer Wakayama San's questions about "What things are good for us to put into our stomachs?" and "What things are bad?"; and to the one "If



MISSION MEMBERS ON KOBE COLLEGE FACULTY.

From left to right:—Misses Elizabeth Illsley, Mary Stowe, Isabelle McCausland, Eleanor L. Burnett, Susan A. Searle, Edith E. Husted, and Grace H. Stowe.

someone urges you to drink *saké* what will you do?" there was a chorus of shouts "Not drink it!!" Those fifty members of the coming generation in Japan have a pretty good start in "touch not, taste not, handle not."

I was interested in something Miss Howe said *apropos* of the three Japanese teachers and three Americans who are working in connection with the kindergarten, besides the classes of students in training. "There are two ways of running kindergartens in this country: one is to have from three to a dozen and run around supervising them. The other is to have just one and brood over that. We brood over this one."

Miss Fanning was just setting off for a meeting, but she had to tell me a very special good-bye, for she will soon leave on furlough. Miss Bingham is making a place for herself. Her latest effort is a speech before the Kindergarten Union.

After that I went to see Miss Cozad and Miss Barrows at the Woman's Evangelistic School. They have a splendid building and a fine group of twelve students, most of whom will soon be graduating or leaving for their year of cadet teaching. There is always a demand for these helpers among the Mission Churches, the Japanese Congregational or other denominations. The main difficulty just now is money for their salaries, for the amount paid is still amazingly low; it has been raised twice during the era of H.C.L. and is now about equal to that received by a good cook!! But there are dozens of small churches in need of trained assistants and unable to meet even that salary. Graduates of the School are also in demand as wives for pastors,—in spite of the financial stringency of the times!

**AKASHI.**

"You'll know Miss Parmalee's house by the decorations on the front gate," were my directions, and it was even so. Not only the gate, but the high fence that forms a bay about it is covered with pictures of the dire effects of *saké*-drinking and bold hieroglyphics telling the same story. Even as I came up to it a tall young fellow stood reading, and Miss Parmalee tells of many interesting friendly contacts that have resulted from such casual stoppings. Two boys came in one day to say that they had been copying some of the posters and had come to a torn place. Could she supply the missing words? They were schoolboys from a city a hundred miles away, come to see the famous temple across the road, and were interested in telling the boys in their school what they had been reading on this "sensei's" gate.

At another time a gentleman came in asking to buy some of the posters. He had quit drinking *saké* himself some time since, and had been telling everyone he met how much better his "body had been feeling."

He was a theater manager, and after some talk it developed that he expected to use the telling phrases of Parmalee San's posters in the mouths of the actors of his theaters!! In these cases and in many others no chance to talk Christianity was lost. It seems a much more natural thing in conversation than it does in America. It is the natural next topic in any casual meeting and chatting.

I had just a few minutes before I must go back to Shioya and Kobe, but I must climb the temple hill, and see the glorious stretch of pine-edged blue sea, sparkling silver and snow in the sun away to the dim Shikoku shore, with the island of Awaji lying velvety and brown just at hand. The hour's ride back on the trolley was a delight.

**OSAKA.**

I took the new inter-urban to the big dirty city. It is only an hour from Kobe, and though the car was crowded almost to capacity it was a pleasant ride between the



Miss Anne H. Bingham, Miss Annie L. Howe (Principal), and Miss Katherine F. Fanning, teachers in Glory Kindergarten and Training School.

green hills and the shore. There are small suburban towns almost all the way, and in those nearest Osaka are the most desirable pieces of land for the Building Committee to pass on when they meet there next week. It seems a pity to leave the



WOMAN'S BOARD REPRESENTATIVES IN OSAKA.

Miss Edith Curtis, Miss Alice Cary and Miss Grace Titus.

near vicinity of the Baika, with its hundreds of girls, but the new railroad yards that are soon to be built near-by, not to speak of the congested factories already on all sides, make the present site anything but desirable, and land near is very expensive. Land in these suburbs, 15 to 30 minutes away, is much more reasonable in price.

The *personnel* of Osaka station is largely occupied this year with spying out these pieces of land and making investigations for their future work. Though all of them have some teaching in connection with the Baika, Miss Titus is the only one putting in full time there. Aside from her work in the school she has a very fine English Bible-class for eleven very promising students. Undoubtedly through her influence as well as through a very earnest Christian in the class four have been baptized in the year she has had the class. Miss Curtis gives half-time to English work. She is glad to have her English teaching reduced in order that she might have more time for a more intensive contact with the girls of the school, to say nothing of some time for general Evangelistic work in the city. To this end she has a small but good circulating library, and a Christian Endeavor for the girls of the school. This, combined with her chapel and church music, gives her the broader influence she wishes. All members of the station are just now helping a big series of evangelistic meetings in the independent and mission Congregational churches of the city. Sometimes it is with the music, sometimes moral support, but always appreciated, judging by the conversation I chanced to overhear between Miss Cary and one of the local pastors who had come to consult her about some arrangements for one of the meetings.

Miss Cary has an interesting class in English, made up of five police officials who come to her once a week to discuss present-day conditions. She has done some light (?) reading in Political Economy for it, but the subjects discussed include such topics as the huge new police Social Settlement building now being erected, political unrest since the rice riots three years ago, and why American films are found



objectionable to the censors in Japan. The official who has charge of the censorship of movie-films in Osaka was unable to express himself on this subject at the last meeting, but this time he said succinctly, "American films are sensational, emotional and mysterious." Which makes one who has seen any of the American films shown in Japan wonder how they ever got by at all!

Osaka is a city of broad green canals among its more prosaic factories, smoke, hovels, and splendid new city buildings, towering in shining white amid the grime. I was invited to luncheon on an "oyster boat," a picturesque floating restaurant of which there are many moored along the canals. We had "fries," of course, and heaps, heaps more that we made into a luscious stew and ate with rice.

## KYOTO.

An hour on a main-line train brought me back to Kyoto, and an hour more in a *jimikisha* to Mrs. Gordon's hospitable door. Even at night the difference between the old Capital and the other big cities of Central Japan was very apparent. The streets, except the big main thoroughfares, are narrower and straighter; the houses are lower; every other door is a temple gate, and between them are rods and rods of plaster and tile walls, the homes of the ancient feudal lords and their retainers.

Kyoto was considerably colder than Kobe, and it was a snappy morning when I set out with Mrs. Gordon on her daily visit to the kindergarten. It is away over to the east, in a much more ordinary-looking section of the city than I had ever seen before. As we walked along from the street-car, chatting with one of the teachers, the road was narrow and winding, edged with commonplace small shops and numerous temple gates; not the slum district it was once before a new influence came there, but not too clean. And right there in the midst of the dirt was a clean brick wall, and trees waving in the garden inside it. That was the kindergarten! It was a happy group of children that greeted us, and they were clean, even to noses, thick-padded *kimono* and the fingers that shyly touched the fur of my muff.

The morning songs were given with a whole-souled joy, and with no less joy they listened to the story that followed. The lesson was on the carpenter—and how those chosen to use the blocks did work to build that house in perfect Japanese fashion, pillars and roof first! "God wants all of us to have some business," said the teacher; "What will you chose?" "I want to be a kindergarten teacher!" "And I want to be a street-car conductor," etc., etc.

Mrs. Learned's kindergarten is in a more select part of the city, but not all of her children come from that part. Possibly six of them were wearing American clothes,—a sign of advanced and often of well-to-do parents, though trousers or skirts are said to be far cheaper than the wool and silk *kimono*. But in the democracy of the kindergarten they all joined in the games—the "merry-go-round" and another very American skipping game, and "One little, two little *bochan, jochan!*" Then they ate their lunches of rice and pickles, warmed with a little hot water poured into the aluminum lunch box. After they had sung their "grace" they showed me some marvellous free-hand drawing they had done, and then ran out to play in the garden.

After some difficulty I found Miss Denton. Doshisha Girls' School is another of the busy places, and besides, they were in the throes of Commencement week. Miss Clapp was vibrating between lessons and practices and exercises. And besides there were farewell "celebrations" for Mrs. Donaldson, who sails with the Cobbs next Tuesday.

Miss Denton's classes were over, but she showed me the cooking lab, the scene of many a feast-getting, but uncannily still and neat now. The art rooms, too, were

deserted, only the painted scenes of Japan that hung on the wall telling of the volunteer teacher who came to study but has remained to share. But the sewing



The writer of this account, Miss Sarah M. Field, and Miss Alice P. Adams.

rooms were full of work and workers. Doshisha girls, too, are interested in American clothes for children, and there were dozens of gingham dresses and muslin underwear, all neatly finished and showing real "style." This second volunteer teacher has also a class among the graduates of the school who have made all kinds of clothing for their own children.

#### TOTTORI.

That afternoon I rode on a funny little train, in a compartment just big enough for three and a typewriter, north and westward through ricefields and bamboo forests, under rocky cliffs covered with spruce and pine, and beside foaming, romantically green rivers where raftsmen shot white rapids. Then it grew dark, and all I knew of the rivers and cliffs was roaring bridges and hundreds of chokingly smoky tunnels. Then we reached Tottori.

Next morning it was the kindergarten, —I'll begin skipping in my sleep soon!— but I love them! Yes, it was the same,—the same cunning kimono-ed kiddies—not one American dud here!—the same wide sunny room and smiling Japanese teachers. But these were country children, and their parents wanted the kindergarten so much for them that they built the lovely sunny room and paid for it!

All the kindergartens I have seen have impressed me by their evangelistic spirit,—the Bible stories, the songs, the prayers,—the very pictures on the walls,—they are like "Sunday" schools every day. Most of the teachers are trained, and almost all of them in Glory Kindergarten Training School. But besides the work of the kindergarten proper, all of them are doing more or less of extension work,—visiting in the homes, and gathering the mothers for "*hahakai*" (mothers' meetings). They are "*hahakai*" indeed—the only chance the young mothers have to laugh outside their homes. Others who are doing the same are the Bible women and pastors' wives trained in the Evangelistic Training School.

But the kindergarten in Hamazaka, where Mrs. Bennett took me the following day, is in a class by itself. It is small; there are less than thirty children there. And there is only one teacher to do it all,—lead the singing and the games, play the organ, tell the Bible stories and supervise the handwork. But what a splendid woman she is! She has literally been tested in her faith by prison and sword, and she has come out of it with a wonderful radiance that shines in her face and rings in her voice. She is the pastor's wife; she has no children of her own, but she gathers these babies of the village and mothers them. And after they must go to primary school she still gathers them and they play and work together.

It was hard to get even a glimpse of the rest of the station,—Miss Coe, Miss Steinhoff and Mr. Bennett are so busy with the English Night School. On Thursday afternoon I visited Miss Coe's Girls' Club. They are High School girls, sewing vigorously just now for the bazaar of all the societies that is to bring in money for a new Sunday-school building. Such piles of real foreign-looking hand-

kerchiefs as they have crocheted miles of edge on! And always there were callers, reefs of their shoes at the door, and mountains of overcoats inside!

### OKAYAMA.

I reached Okayama shortly after dark, piled myself into a jinriksha, was piled with suit-cases and jogged off to Miss Adams. Even the narrower streets are surprisingly bright with electric signs, and the center of the city is ablaze with them. Next morning we set out for an early Sunday-school at Hanabatake,—the settlement among the off-scourings of the earth along the river bank. First there was the five-minute prayer-meeting with the teachers, then everyone went to his own department,—the kindergarten department in the day-kindergarten room, the others in the day-school rooms and so on. Miss Adams herself had a Bible-class in English with some young men from the silk factory near. They are very much interested in beginning some sort of work among the other men and boys of the factory, who have asked that Miss Adams come and “give them some talks about good things.” If only there were some one to help in the follow-up work among them! The way these missionaries extend themselves by setting others to work is wonderful, and there seem to be infinite needs and possibilities for it. The whole plant at Hanabatake speaks of wise extension of the power of a few workers and a little money.

### MATSUYAMA.

The land of oranges is supposed to be warm, but as yet it is quite otherwise. But it is a lovely land of roses and camellias, of mountains and fair skies, just the same.

Matsuyama surrounds “Castle Hill” on all sides, so that in any part of the city one is not far from its beautiful wooded slopes and the white-walled towers of the castle on its top. From all the length of “Main Street” one looks straight up to the school, set on the terraces of one side of the hill, above their ancient curved supporting-walls. Like Kobe College, it is a “city set on a hill.”

Miss Hoyt was just due at a class. It was of girls who have been studying English only a year, but they can read and write, spell and answer a number of questions. That day it was spelling and reading the spelling lesson, to get the kinks out of their “walk” and “work,” “word” and “world,” and the rest that on Japanese tongues are so much alike. They are very bright, sweet-looking girls, and this being the only Christian school for girls in all this island, prospects for the future usefulness of the school look very happy.

We wandered up the hillside behind the terraces afterward, and the little valley that can be made into a fine out-of-door gymnasium was pointed out among the pines. Near there, in digging, some workmen recently invaded some old warrior's grave and unearthed his swords and two covered vases that may have contained his ashes. We strolled along the edge of the wonderful old walls and saw the results of the thorough cleaning that has lately brought them to light out of the wilderness of roses and loquats that had overgrown them.

Mrs. Newell's kindergarten is on the opposite side of the hill from here, in the old town. Its fifty-odd pupils have a rose-bordered playground overhung by the green bamboos of the slope behind, and they were playing there as we came in. The usual prayers and songs followed, with one new sort of game. The Newells' Vietrolu had been brought, and while it was opened and wound, pairs of real chopsticks were distributed to the children. No, they didn't eat with them. To the tune of a Sousa march they beat time on the floor, waved them like twin batons, or clashed them like cymbals.



By the swift feet of the jinrikisha-man I reached Miss Judson's kindergarten on exactly the opposite edge of the city in time for their play period. They are very much better cared-for children from far better-homes than those of the conservative "old town," and one wanted to keep some of the little gaily dressed "dolls," with their smooth black bobbed heads. Like all kindergarten children throughout the land these were practising for their "Commencement" that comes next week,—farewell songs, and "thank-you" songs, and even the way to receive their diplomas (!). There must be just so many steps, you know, and just so many bows, just so low, and just such a humble reaching upward to receive the honorable document and just such a backing off and bowing afterward.

We went under the blossoming plums and pink apricots of the garden to the dormitories and class-rooms of the Night School next door. We had seen some classes the night before, and the chapel exercises led by one of the students, all with very precise down-sittings and up-risings to command, so we were glad to have a daylight view as well. The new benches needed in every class-room are done and were getting their first coat of stain.

The clapping that will replace the old plaster walls is progressing merrily.

It is an interesting group of young men that the School sends out,—boys who have cared enough for an education to get their preparation here every evening after work hours. They looked ordinary enough as they sat there, but honor men of the higher Government schools will come from among them if they keep up the record of other years. Better still, these are men with Christian training. If only the scope of the school might be lengthened to keep them a safer length of time in that training!

It is impossible to tell of all the Christian training that is carried on with all these institutions, the Sunday-schools and Bible-classes that are held in the rooms that are kindergartens and class-rooms for other studies during the week. Nor of all the splendid Japanese workers that are gathered here, their work directed and co-ordinated by the missionary in charge. Of all the mission work, in all the stations, that is the deepest impression,—the Japanese force, gathered and set to work.



Miss Olive S. Hoyt, the Principal and entire Missionary Faculty of the Matsuyama Girls' School.

## Messages to the Women in the Home Churches who are Supporting the Work of the Woman's Boards.

**I**N preparing this Special Number on the work of the Woman's Boards the Committee on Publicity asked each of the Woman's Board missionaries to send in a message concerning their work, the support given in the past, the present development and needs. It is impossible to print these letters in full, so quotations have been classified and presented under the heads—Appreciation, Recent Developments, Present Needs.



Miss Gertrude Cozad,  
Principal of the Woman's  
Evangelistic School.

### APPRECIATION.

MISS GERTRUDE COZAD gives some interesting statistics concerning the work of the W.B.M.I. since their first missionary arrived 48 years ago. In that time the W.B.M.I. has sent out 33 appointed missionaries, 21 of whom have worked largely in the three schools in Kobe—Kobe College, Woman's Evangelistic School, Glory Kindergarten and Training School.

"How can we measure the eternal values accruing from the 750 graduates of Kobe College, the 799 graduates of the Glory Kindergarten, the 165 graduates of the Kindergarten Training School, the thousands of little children who have learned the deep truths of the universe in their earliest years, the 119 graduates of the Evangelistic School, the countless calls they have made and the hundreds of Sunday-school classes they have taught."

MISS SUSAN A. SEARLE writes of the strenuous efforts being made by the W.B.M.I. to raise \$150,000 to purchase land adjoining Kobe College in order to permit the School to expand. (See Miss Field's article on the necessity of this expansion.) "The W.B.M.I. ladies have been most generous in their appropriations for this year, which gives great relief to our strain, though it must be very hard for them. We are rejoicing over a gift of \$50,000 from the Hall estate for endowment, to be held by the new Kobe College Corporation in Illinois."

MISS ANNIE L. HOWE:—"The W.B.M.I. has been very good to the Glory Kindergarten and Training School the past year. A grant of \$180 for a Secretary—that was joyful! A raise in salary—that was joyfuller!! A bonus of \$300—that was joyfulest!!! And as I have already gotten to the superlative, the other benefactions must be stated and the ecstatic state of our minds taken for granted: \$500 to build a new room at the dormitory, and \$1,200 to help us raise our teachers' salaries and to meet the expenses of our tragedy in December 1920, when 13 girls were down with influenza, and three of them were taken from us."

Miss Howe calls attention to the fact that the plant now serving the Kindergarten and Training School was built 33 years ago at a cost of \$950.17, this sum covering cost of land, stone wall, fences, buildings and furnishings. That these prices do not prevail to-day is indicated by the cost of one room added to the dormitory this year (\$500), and the fact that the annual appropriation for the running expenses, teachers' salaries, etc. has risen from \$300 in 1889 to \$3,200 in 1921.

MISS FLORENCE M. DENTON voices the thoughts of all the women supported by the three Boards when she expresses appreciation for the bonus that was granted them this year.



The Three Senior Representatives of the Woman's Boards, each a member of the Japan Mission for over 44 years.

Miss H. Frances Parmelee, Mrs. Agnes H. Gordon, Miss Martha S. Barrows.

MRS. H. J. BENNETT:—"The W.B.M.P. sends us our appropriations for the Kindergarten in Tottori and the one in Hamazaka; also for the Bible woman in Kurayoshi and part salary for the Bible woman in Tottori. The Kindergarten was founded 15 years ago, according to the provincial records, but it really is the outgrowth of Mrs. Bartlett's work for the Sunday-school children here. There are 60 children in the one in Tottori and 37 in the one in Hamazaka. The Bible woman's work extends into two large towns outside Tottori and several small ones outside Kurayoshi.

"The W.B.M.P. is certainly making a good investment in its interests in Tottori and the outlying towns. What will the harvest be? That depends on how the seed is watered by the prayers of those who send and plant and nourish it. Certainly the opportunities for sowing are unlimited."

"The W.B.M. is sending money to support a Japanese worker among the women and girls. There is a flourishing Girls' Club here and English classes which we hope will develop into a much-needed Girls' School. Miss Coe is the representative of the W.B.M. here, and her influence is constructive for the building of Christian character. One could not tell the number of callers who come to see her. The boy who came the other day saying, 'I am lonely; please tell me about God,' tells the story of the home and its influence."

MISS CORNELIA JUDSON:—"During 1920 the W.B.M. sent us two special gifts: \$575, which enabled us to pay the necessary expenses of the school and close our accounts without debt; and \$600, which is transforming our big building (from which the loosened plaster was falling) into a fine new building commanding the respect of all who look at it, has also beautifully repaired a long line of roofs, and has encouraged us to furnish our chapel with benches."

REV. H. B. NEWELL, the American Board missionary in Matsuyama, writes as follows regarding the work of the W.B.M. in Matsuyama:—

"Matsuyama station owes much of its life and its effective functioning to the Woman's Board, which stands back of a large part of its organized activity, as represented by the Girls' School, the Night School with its Kindergarten, and the Katsuyama Kindergarten. One cannot but sympathize with the ladies of that Board in the constant and anxious interest they must have to provide for the increasing needs of these several institutions; but on the other hand, it should be a source of satisfaction to the Board that they are getting so much in return for their investment.



"The Girls' School now commands one of the finest school sites in Japan, and has won its way to the respect and confidence of the community. The Night School performs a unique service to the locality not only, but has won deserved recognition from both local and national governments, and is justly held up as a model institution of its kind in the Empire. The Kindergarten is *facile princeps* among the half-dozen similar institutions in the city, and is cheerfully recognized as such by all the others."



Miss Annie H. Bradshaw,  
the Mission's lone Representative in Sendai.

MISS OLIVE S. HOYT:—"Here is one missionary who feels most grateful for the sympathetic support given by the Woman's Board, and one who has cause to be most grateful for the personal gifts at Christmas that have come year by year from Mt. Holyoke girls, who give largely for her support. Such lovely boxes as I have received from year to year! I certainly have been a most pampered missionary."

REV. C. A. CLARK, American Board missionary in Miyazaki:—"Besides the usual grant for the Miyazaki Kindergarten which the W.B.M. has given since 1917 they have also furnished for Hyuga one and sometimes two Bible women, and also the matron for the Girls' Home. One conspicuous example of the Bible women's work has been the five good Sunday-schools they have kept up in as many places near Miyazaki during the past ten years or so, with their resulting influence and the substantial young Christians they have produced. This is only one item of course. The influence of these Bible women in the Miyazaki community and elsewhere in the province; the influence of the house mothers in the Girls' Home in helping to give Christian ideals to scores of future Christian home-makers who have lived in the Home; and the influence of this Kindergarten in the community—this is all incalculable, and the credit must go to the Woman's Board."

#### RECENT DEVELOPMENTS.

MISS ANNIE H. BRADSHAW, Sendai, tells of a new class that has recently been organized for Bible study. This is the eighth now meeting in her house, not to mention the Sunday-school. The last one is for girls who are attending the Telegraph School. (In Japan, as in the West, the girls are taking up all sorts of professions formerly monopolized by men.) On March 20th three members of Miss Bradshaw's classes were baptized.

MISS FANNY E. GRISWOLD'S latest accomplishment in her work for the girls of the school in Maebashi is described by Mr. Hall of the same station:—

"With a pageant-like dramatization of some of the more impressive, heart-appelling scenes of the Old Testament, Miss Griswold wrote a beautiful message on the hearts of a large audience that had come to the Kyoai Girls' School in celebration of Founder's Day and in grateful recognition of God's guidance during thirty long prosperous years. Nor can one ever forget the faces of the audience that looked for the first time upon anything of its kind ever given in the city. When the curtain lifted, there stood Solomon in the temple praying for wisdom, his face lighted by the red coals burning on the altar before him. Still as death, too, the crowded room that listened to a cry to God in time of need. The setting of Oriental splendor, the King's

robes of purple and gold, made one forget completely that the students were acting; it was the scene that gripped the heart, it was the thought that held while the person was forgotten. And from there on, whether it was the Queen of Sheba, richly clad and heralded by trumpeters, visiting the King; Isaiah before the altar; Jeremiah pleading with the people to return to righteousness; Ezekiel comforting Israel in captivity; or the appearing of the angel who bids them arise and follow the star—here was drama the message of which was written, not in the sea, soon obliterated, nor in snow, soon melting, but written on the heart! And when the last of the procession had left the stage and the curtain drawn, one knew Miss Griswold had struck when the iron was hot, that the day of the Bible had been made real; she had preached the best sermon ever heard in Maebashi!"

MISS FLORENCE M. DENTON:—"Mrs. Donaldson has given us two terms of wonderful work and Miss Vera Good of Fullerton, Cal. (Pomona College), has also done a fine piece of work for us. Illness has obliged her to withdraw for a time, but she hopes to return. We surely need her. I wish Pomona College would send out to us many other students like her. Mrs. Lesley Jackson, Washington, D.C., daughter of the famous missionary-statesman, Sheldon Jackson, gave us a year of fine service; and Miss Helen Seymour, also of Washington, is remaining on for a second year of self-supporting work. Mrs. Bertha Irwin has done wonders for our College Domestic Science, English teaching, and Foreign Sewing."

MRS. D. W. LEARNED:—"A recent letter from Dorothy Dunning, once a child in Imadegawa Kindergarten, reported a gift of \$10 from the Bradford Academy Christian Union, a sum gratefully accepted and immediately spent on the much-needed renewal of the playground.

"The kindergarten is just losing the efficient worker in charge of its Home Department. She begins the new school year as head of the kindergarten which the Kyoto Church has taken over from the Primary School of that ward."

MISS SUSAN A. SEARLE:—"During the year 1920 Kobe College received an unusual number of gifts from former students or from friends in memory of those who have passed on. The husbands of several alumne have given substantial amounts to the library and to the Student Aid Memorial Fund. One alumna sent from her son's will ¥500 to be used for any current needs we thought most important. Another sent a memorial gift for her mother to be used for the library. The husband of one alumna sent a gift on the 30th anniversary of his baptism. The Alumne Association, besides contributing ¥200 a month toward teachers' salaries, because of the special need, made gifts to supply various other needs, including a large part of the traveling expenses of a student who was being sent to America to fit herself for teaching here in the future. The whole amounted to ¥4,500. A few weeks ago a gentleman whose mother was at one time our matron sent ¥500 in honour of her 70th birthday. This goes into the Endowment Fund which the Alumne are raising, but the interest is to be used for aiding needy students. Only the other day a Y.M.C.A. Secretary from Chosen brought a memorial gift from his sister, who had recently died. She had graduated from Kobe College nearly thirty years ago.

"Mr. Yamanouchi, who was for nearly 30 years a teacher of Chinese and Japanese in the school, was translated just before the holidays. During his last illness his face and voice were so full of joy and thanksgiving that it was a privilege to see him. His valuable library, including many volumes of Chinese and Japanese classics, and also some choice curios have been given to the School. The other day the President of the Alumne Association told us that they plan to place a stone at his grave, and to have his portrait enlarged for the school.

"March 15th was the second anniversary of the death of an Academy graduate who had planned to prepare herself by a college and medical course for foreign missionary work. On the first anniversary of her death her mother, herself a member of the first class graduated from the school in 1882, brought a memorial gift to be used for foreign missionary work. On the above date, the second anniversary, she brought a similar gift, which has been sent to the W.B.M.I.



Miss Estella L. Coe, engaged  
in Work for Young People  
in Tottori.

"The contribution of teachers and students toward famine relief in China, including the Christmas collection, for which many denied themselves the pleasure of giving to their friends, amounted to more than Y.200."

MISS ANNIE L. HOWE writes of two publications that have been put out during the year:—History of Glory Kindergarten and Training School (in Japanese)—300 copies of 70 pages; Day of Prayer pamphlet—250 copies of 55 pages and 200 copies of 7 pages. They have also put through the press The Kindergarten Union Report—300 copies of 85 pages, and The Kindergarten Union High Lights—1,500 copies of 37 pages.

MRS. H. J. BENNETT:—"Just now the Kindergarten Mothers' Meeting and the Christian Woman's Society are enthusiastically entering upon a campaign to raise Y1,000 for a Kindergarten piano. This is their own wish and suggestion. There is to be a County Fair here in April, at which they have decided to have an Eating Tent during most of the two weeks it runs, and have promised already a great deal of foodstuff for that. We also hear that the City Office and Normal School are directing parents to our Kindergarten as the best of the three in the city. But best of all was the Y10, given by one of the mothers last Christmas to the Kindergarten, as a thank-offering because her child had so improved under Christian influence, and her own faith, starting in childhood in a Christian home and Sunday-school, had been revived."

MISS ESTELLA L. COE sends the following letter received from a school boy:—"What is life? I look out through the deepening twilight and see the two tall chimneys of your home. Now, do not laugh, but somehow they comfort me. There, I think, under that roof is a secret of peace and power. Ah! your brave, solitary heart in the foreign country! But why did you come to Japan? Why do you live many years in such an out-of-the-way place? I cannot imagine it except your love against the Japanese people. Surely you have something we do not have. Dear teacher, teach me this love. I will gladly fail my examinations if I can learn this.

"Excuse me, I have written much. There may be many disrespectful words and that which do not mean what I think, but please pardon me."

MISS ALICE P. ADAMS:—"February 11th, the Hakuaiikai was honoured by receiving its first gift of Y170.00 from the Imperial Household. For more than ten years the Hakuaiikai has received a yearly grant, varying in amount, from the Home Department of the Central Government, for the carrying on of the medical work. On February 11th the notification was received that our grant this year would be Y170.00. Both of the above grants were sent to the Dispensary and



*Hakuaiikai*, showing recognition at last of the entire work of the *Hakuaiikai*. The above money will be used for needed repairs and equipment. During 1920 the *Hakuaiikai* received in gifts from many sources ¥3,283.53. With the exception of about ¥400.00, the above amount was all from Japanese.

Miss Tomiyama, who has been sent by the Japanese churches to work in Okayama for two months, reports that she finds more open doors and splendid opportunities for work in Okayama than in any other place where she has been. She says these openings for work among women are a result of the faithful work of the late Sumiya San and other Bible-women:

### NEEDS.

MISS ANNIE H. BRADSHAW writes of the need of some one to share with her in meeting the many opportunities for Christian service that constantly surround her: the Women's Society needs a leader; although she spends four mornings a week in house-to-house calling she finds this inadequate and desires an associate to share in this work; and the touring work is sadly neglected because she has not the time to give to it. Miss Bradshaw uses her vacations for touring, because then the students are away and she is free from Bible-class responsibilities. An associate could well spend considerable time in visiting the groups of Christians that look to the missionary for encouragement, counsel and inspiration.

MRS. GORDON and MRS. LEARNED repeat the call that has been made for so many years for an American Kindergartner to come out to take charge of the two Kindergartens in Kyoto. Here is an opening that ought to appeal to some young woman with Kindergarten training and a keen desire to make her life count. It takes little imagination to see the great possibilities of Christian Kindergarten service in Japan.

Mrs. Learned also mentions the need of a Japanese Kindergartner to take the place of the efficient worker who recently left to take charge of the Kyoto Church Kindergarten. Money is needed for her salary, since the present appropriation is not adequate.

MISS FLORENCE M. DENTON:—"We do need any number of teachers (in the Doshisha Girls' School): teachers of Music, English, Domestic Science, Gymnastics, Games, Sewing and all sorts of Hand-work; Sunday School workers—there is no end to the places and subjects open to real Christian workers."

MISS EDITH CURTIS emphasizes the need of a new term teacher to be ready to begin work in the Baika Girls' School this fall. This need is urgent. The School needs a dormitory and chapel. Other Christian schools find that their greatest opportunity for influencing the students comes when they live at the school. It is difficult to maintain close contact with students who come just for the day. The school has no room suitable for a chapel and for large gatherings. At present the girls must crowd into a room that is far too small and sit on the floor on thin matting. The lower class girls are unable to attend Commencement because there is no room for them. Funds are needed for general evangelistic work and for Miss Cary's work. When Miss Cary returns from furlough next year she will need funds for the initial expenses of her work: house and lot, kindergarten building and equipment; funds for running expenses and general work.

MISS SUSAN A. SEARLE refers to the great campaign the W.B.M.I. ladies are carrying on to raise \$150,000 to provide for the expansion of Kobe College. The last information from Chicago says that \$50,000 has already been

secured. This sum has probably been far exceeded by this time. Send subscriptions to Woman's Board of Missions of the Interior, 19 S. La Salle St. (Room 1315), Chicago, Ill.

MISS ANNIE L. HOWE:—"The pressing need at the present moment is at least \$1,000 for publishing text-books, but that \$1,000 would need another \$1,000 on top of it within a year or two. We have been obliged to "make our bricks without straw" in the matter of text-books, have had to make them or do without them, and we still are needing several—one to be done *at once*."

MISS ALICE P. ADAMS:—"The Hakuikai has need of two trained workers, one a Japanese who can become Miss Adams' assistant and do evangelistic work, the other a missionary to be getting the language so as to be ready to take charge of the Hakuikai, as Miss Adams' furlough comes in two years.

MISS CORNELIA JUDSON:—"Our great need and hope for the Night School is that it may develop into a full High School with Government recognition, so that our boys will remain with us until they are strengthened in Christian faith; so that we may send out many more Christian workers; and so that our strong bright boys will not be snatched away in the midst of their studies to become soldiers."

REV. C. A. CLARK repeats the call that has been sent out annually from Miyazaki for the last thirty years for one or two women missionaries to come to work for the half million women and children of the province. "Nearly all the visions and plans of work for women have had to be only vain dreams. The failure of anyone to respond to the thirty annual pleadings has left our work for women sorrowfully deficient, and has made the very great possibilities in that line sadly disappointing impossibilities."

Should this call and those that have preceded reach those who are ready to respond, please write to Miss Helen Calder, 14 Beacon St., Boston, Mass. Inquiries regarding missionary teachers for Doshisha Girls' School should be sent to the Woman's Board of Missions of the Pacific, 706 Market St. (Room 421), San Francisco, Cal.; or to Miss Denton, Doshisha Girls' School, Kyoto. Subscriptions for Miss Howe's work should be sent to the same address as that given under Miss Searle's name.



## Julia Hocking Trueman.

IS it really true that she has gone from us. How vividly the various steps of her fourteen years in Japan come before my mind. The day when I went to Yokohama to meet the one whom the W.B.M.I. was sending out to share with me the responsibility for the Kobe Woman's Evangelistic School. No budding college graduate that, but a young woman, beautiful to look upon, of gracious poise, a keen trained mind, one who had won the highest praise at Oberlin College.

A year and a half at the Language School at Tokyo, and then the pleasure, not unmixed, of announcing to our friends at Kobe her engagement to Ernest Trueman. For a year after that she taught in Kobe College until her marriage at our home in 1910, when they went to Nagasaki for Y.M.C.A. Secretarial work, for eight years. The W.C.T.U., the Y.M.C.A. Woman's Auxiliary, and the little Congregational Church there all felt the impulse of her strong personality. One visit in the homeland with little Margaret was all the dear mother in Oberlin has seen of the beautiful blossoming years of her daughter.

For three years they have been developing the work in Nagoya, years for her of home cares and of improving health.

January 25th there came the crowning joy of being the mother of a baby-boy. So well they both were at first, and then a little cloud of fear, and suddenly the clot of blood attacked the heart, and she was gone. Death came at 8.00 p.m. Feb. 24th, 1921. Many friends from places in Japan gathered to show their love and sympathy. It was a beautiful service at the large Methodist Church, a model of careful thought and highest Christian spirit. It was followed by a baptismal service at the home of the American Consul, where the children were being cared for.

Wilbur was the name they had chosen for the boy, and the name "Billie" so often heard from the dear mother's lips will be used, but in the baptismal service the name "Wilbur Julien" was given, for into his life had the mother life been so gladly poured. Her presence and her benediction were so keenly felt by all that there was no occasion to speak of it. So many would love to care for the little ones, but they are too sacred a trust for the father to give them into other keeping. For health reasons he is leaving soon for America, with Margaret, but little Billie will remain under Mrs. Stier's care till his return.

(Miss) GERTRUDE COZAD.

## Personals.

The welcome news has been received from Dr. James L. Barton regarding his visit to Japan and China this summer. The main object of the trip is to attend the annual meeting of the Trustees of the Union Medical College supported by the Rockefeller Foundation. Dr. Barton will attend the meeting of the Congregational National Council in Los Angeles the first week in July and will then sail for Japan. It is the Mission's hope that he may arrive in time for a part of the Mission's annual meeting, which will be in session in Karuizawa the last week in July. Dr. Barton writes:—"I shall not come as a deputation, but as a Secretary of the Board and a friend of

the work in Japan and of all the workers, desirous of having the most frank conference over these matters of mutual interest. I anticipate that Mrs. Barton will accompany me."

\* \* \*

Last month this page announced the appointment of Mr. and Mrs. Clarence Gillett as missionaries to Japan. Now comes the news that a classmate of Mr. Gillett in Union Theological Seminary has been appointed. Mr. and Mrs. William P. Woodard, the new appointees, expect to sail with the Gilletts in August or September and to be in Tokyo in time for the opening of the Language School Sept. 21st.



Rev. George Allchin's present address is 1904 Green St., Philadelphia, Pa., where he is staying for medical treatment. Mrs. Allchin is living with her daughter at 2226 Loring Place, New York City.

\* \* \*

Mrs. Elizabeth Massey Sharp, widow of E. Hamilton Sharp, died at Prestatyn, Wales, on the 22nd of November, 1920, in her 92nd year. Mr. and Mrs. Sharp resided in Kyoto for a number of years and were well known to all the members of our Mission.

\* \* \*

Rev. and Mrs. Edward S. Cobb left Kyoto March 15th for their second furlough, accompanied by their two sons William and Scribner. They sailed from Kobe on the 16th by the "Kashmir," of the P. & O. Line, with the purpose of making brief visits in France and England on their way to America. Mr. Cobb hopes to be present at the Centennial Celebration of his Alma Mater, Amherst College, in June. His address while on furlough will be 37 Elgin Street, Newton Center, Miss.

\* \* \*

Mrs. Joseph E. Donaldson also sailed from Kobe March 16th by the "Kashmir," expecting to join her husband at Singapore or at Marseilles. Mr. Donaldson is conducting a round-the-world tourist party for the American Express Company. It has been a great pleasure to the Mission to have Mrs. Donaldson associated with us once more, and we rejoice to hear that she has left a part of her baggage in Kyoto with the hope of again sharing in the work at some future date.

\* \* \*

Captain Russell, an attaché of the British Embassy, who is in Kyoto for language study, has kindly assisted in the teaching of English at the Doshisha Girls' School during the winter. Miss Hilda Russell, a sister of Captain Russell,

it is hoped will teach in the school next term until the coming of Miss Burton, whose return from England has been delayed.

\* \* \*

Miss Helen Whitcomb of Boston, who has been visiting Mr. and Mrs. Roger Greene at Peking, China, spent a few days at the Girls' School in Kyoto on her return from China. Miss Whitcomb is a niece of Mrs. Alden H. Clark.

\* \* \*

News has come of the death of Charles Gordon Holton, the older son of Rev. and Mrs. (Helen Berry) Horace F. Holton of Brockton, Mass. Death came from mastoiditis on February 21st, 1921.

\* \* \*

Miss Charlotte De Forest has secured passage on the "Empress of Russia," arriving at Yokohama August 1st, returning to her position as Principal of Kobe College after a year's furlough.

\* \* \*

The engagement of Miss Elizabeth Ward to Rev. Frank P. Stoddard of Armstrong, N.Y., has been announced. Miss Ward was formerly a member of the Japan Mission located in Osaka. Mr. Stoddard is a Baptist minister who has held pastorates in the Strong Place Baptist Church, Brooklyn, N.Y., Neuberger, N.Y., as well as in Armstrong and other places. The wedding will take place in May, and the summer will be spent on one of the Thousand Islands near Clayton, N.Y.

\* \* \*

A new addition to the Mission force recently arrived is Harold W. Hackett, Jr. The young man arrived in Tokyo on March 7th, weighing 9 pounds.

\* \* \*

Rev. T. Hori, who entered the Red Cross Hospital in Matsuyama on Dec. 29th with a severe case of pneumonia,

(Continued on Page 20.)

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was released on Feb. 26th, and after resting and recuperating at the Newells for two weeks he departed for Kobe on March 11th. He was the chief speaker at the Day of Prayer services at the Girls' School. He gave a most impressive address in the morning to the whole school and met the upper class in the afternoon for a more intimate talk. Many sincere inquiries resulted and a

number of definite decisions. Mr. Hori expects to sail for his Honolulu home on the "Shinyo-maru" May 8th.

\* \* \*

Miss Sarah Field is now settled in Niihama for the last stage of language study. Her address is c/o Mrs. Michiko Tatsuno, Sobiraki, Niihama, Ehime-ken.

## "Tōyōjin the Oriental."

His Callousness to Fires.

**T**HERE is nothing that strikes terror to the heart in this land like the clang! clang!! of the fire-bell warning the people that somewhere rages a conflagration. Like the inhabitants from a huge ant-hill they come tumbling out of their houses, and if it be at night their cries turn the blood cold in one's veins. Unspeakable indeed these fires that burn at the rate of a thousand an hour! Ten years ago in Osaka I witnessed one where this mad Moloch consumed seven thousand homes in exactly seven hours! For us in Western lands to be burned out once in a lifetime is a horror untold, but the saying has it here that up to the age of forty if you have not had to escape three or four times you are not properly called a fire sufferer! No wonder in ancient days the average life of a house was three years: even to-day, so flimsy and combustible the material used in construction, houses go by the names of kindling wood and tinder boxes. So common the devouring element in this Empire, tubs filled with water used to be seen on the roofs and in front of the houses: travellers to Japan may still see on the roofs of houses in Tokyo these tubs, a relic of a not far departed day. In those days, when night came on the bedding was spread on a large wrapping cloth, and if during the night the dreaded evil came the bedding was hastily tied to the back, and escape, with a possible rest the next night, made sure

of. What a life that must have been! In those days, too, signs were pasted on the posts and doors of the houses telling the people to watch carefully the fires in the home—constant reminders coming and going, these signs, of their worst enemy. And not a night goes by even now that some one does not pass our home here crying: "Hi no yoojin!"; "Watch your fires!!" The community is divided up, and each person takes his turn carrying an iron staff or beating blocks of wood together as he passes each house. Living in an interior town some years ago I used to make the rounds with an old lady in the home where I stayed—she pounded the blocks and I furnished the vocal effort. "They are all callous to fires," was this old lady's constant complaint. She told me how, not so long ago, on the occasion of a fire in town, some of the young men who had come out to see the size of the blaze, had said, "Let's go back, it's only a bonfire: only fifteen houses burning!" And another fellow had said:—"What a shame there wasn't a wind blowing." My teacher here says he was in a bath once with his fellow townsmen when a man came into the tub telling of a fire raging. One of the men asked where, and when told, said: "Then my house has gone too! Well, I might catch cold if I went out now, so will finish my bath." Thus saying, he took his bath, and then went home to his ash pile!

M.E.H.



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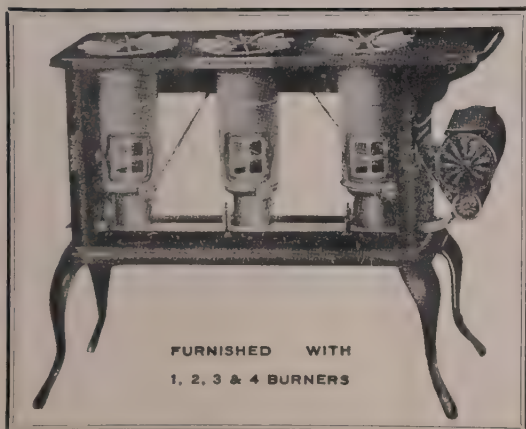
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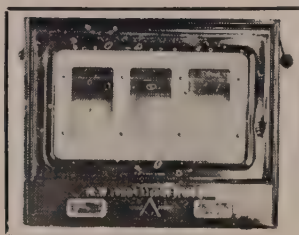
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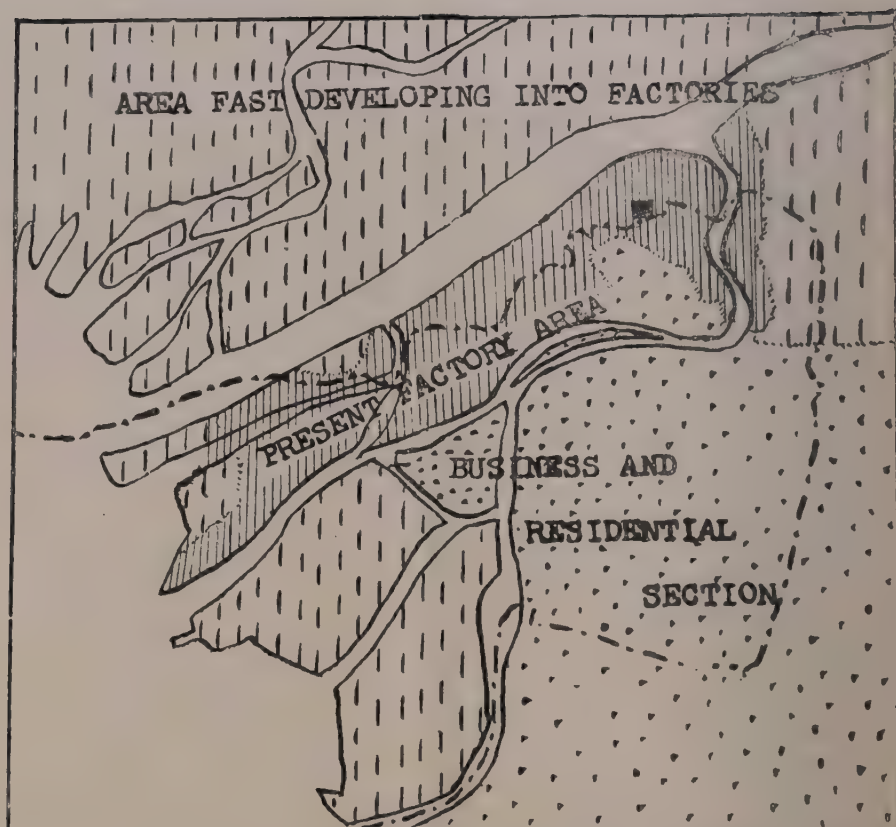


IN THE MIDST OF THE FACTORY DISTRICT. OSAKA.

THE FACTORIES OF JAPAN, WITH THEIR EVER-INCREASING ARMY OF INDUSTRIAL WORKERS, AS YET ALMOST UNREACHED BY CHRISTIAN FORCES, PRESENT A CHALLENGE TO THE MISSIONARY WHICH CANNOT LONGER BE IGNORED

## The Social Service Number.

PUBLISHED BY  
THE MISSIONARIES OF THE AMERICAN BOARD OF COMMISSIONERS  
FOR FOREIGN MISSIONS  
AND THE ALLIED WOMAN'S BOARDS



THE CITY OF OSAKA AND ITS SUBURBS.  
"THE PITTSBURGH OF JAPAN"

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THE DENSEST FACTORY AREA IN THE FAR EAST

- BECAUSE Japan's future development must necessarily be largely along industrial lines ;
- BECAUSE Osaka represents this development in its most intensified form ;
- BECAUSE the northern section of Osaka is pre-eminently the present factory area of the city ;
- BECAUSE the American Board missionaries are practically the only Christian workers in this section ;
- BECAUSE not only the other mission bodies, but also the Japanese churches of our denomination, look to us to develop this field ;

WE OF OSAKA STATION HAVE DECIDED TO WORK IN THIS  
NORTHERN PART OF THE CITY AND ARE DEFINITELY  
PLANNING TO DEVELOP WORK AMONG THESE THOUS-  
ANDS OF FACTORY MEN AND WOMEN.

See ■ on map showing our location.

OSAKA STATION



# JAPAN MISSION NEWS

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### THE NEXT NUMBER.

The June Number will be issued late in the month instead of on the first of the month, and will be a Double Number, including material that ordinarily would appear in July. The most interesting stories, facts and statistics gleaned from the missionaries' annual reports will furnish material of unusual interest for the next, the June-July, Number of this magazine.

NOTE.—Special attention is called to the CHANGE IN ADDRESS of  
JAPAN MISSION NEWS. See above.

## Social Problems in Osaka, and What Is Being Done to Meet Them.

**L**ESS than two years ago the Governor and other leading officials of Osaka Prefecture, being greatly troubled over rumors of the serious social conditions in the city, called together the leading Buddhist priests and questioned them as to the truth of these reports. The priests saw no occasion at all for concern, and assured the officials that they considered conditions in the city satisfactory.

Not satisfied with the result of this interview, the Governor requested a conference with some of the Christian pastors of Osaka, putting the same question to them. The pastors, glad of such an opportunity to speak candidly of conditions of which they had long been cognizant, informed the Governor that the rumors were not only true, but that the state of affairs was even worse than he had heard. They were able to bring forth fact after fact to prove their assertion, and convinced the officials that the situation must be faced frankly and some action taken.

### Official Investigation.

Briefly, what were these conditions which opened the eyes of those in authority? The rice riots, but recently over, were one of the first indications of the growing unrest and dissatisfaction of the masses. War industries had called thousands, both men and women, from the country to work in the city, aggravating, by this rapid and abnormal increase in population, an already serious housing problem. Overcrowding brought its attendant evils. High wages brought reckless spending. Intemperance and prostitution increased. Excess profits meant exploitation of labor, especially of young girls. The slump following the end of war resulted in unemployment here as in other countries.

What is being done by the city to solve these problems? A more systematic effort than anything done in the past was determined upon. Before the war the undertakings were only of a charitable and relief character. Since then the Osaka municipal authorities have directly engaged in the enterprise, backed by citizens interested in it. Many new and constructive plans were made and started upon in a surprisingly short time.

### Official Efforts.

Osaka already has the reputation of leading Japan in social reform. It is interesting to note that when the Sunday School Convention delegates came to visit the city, the thing which was stressed, and which Osaka took particular pride in showing, was her social welfare work. Visitors were taken to see the new municipal lodging-houses, where the laboring man may obtain bed and board at a reasonable price; the hundreds of new dwelling-houses put up by the city, which accommodate the working man with a family; employment bureaux, lunch rooms, where meals are served at cost, and municipal bath-houses. Welfare work for children is also being developed, as is shown by the day nurseries and clinics, which later treat not only physical ailments, but test children for mental deficiencies. Quite a new departure is the dividing up of the city into thirty-six districts, according to the well-known "block system." In each district a volunteer committee of representative men serve their respective communities by studying, for example, the living conditions of the poor, investigating the problem of a living wage by collecting data on family budgets. Perhaps their most valuable contribution is in acting as a nucleus to develop civic pride and social consciousness.

In addition to the purely municipal enterprises, there are a number of private institutions which, to a greater or less degree, maintain similar or supplementary

work. These may be divided into non-religious, Buddhist and Christian. From our point of view it is interesting to note that even in many of the enterprises classified as non-religious, we often find the leaders frankly admitting that their most dependable workers, and those whose interest is permanent, are Christians. Furthermore, it is a fact often commented upon that the beginnings of such institutions can usually be traced to Christian impulse. One of the best examples of this is the Ohara Institute for Social Research, a foundation corresponding in spirit and purpose to the Russell Sage Foundation in New York City. This institute, while not formally known as a religious organization, was, however, founded by Mr. Ohara, an earnest Christian layman of Okayama Prefecture, a friend of Dr. Pettee, and a generous giver to the Okayama Orphanage. Among the objects of this institution are the study of labor and social problems; the publication of Japanese, and translation of foreign books on social questions; meetings held for the discussion of social questions; and assistance given to those making social investigations. Though these are what are commonly called non-sectarian, we found Christians on the staff, and the problem attacked from a Christian point of view.

As to the Buddhists, it is an interesting fact that in the officially compiled catalogue of social work in Osaka, they state without reserve that one of their reasons for such work is to gain merit. Their enterprises are usually of a merely remedial nature. For instance, their work for children is of the "day nursery" type, and is not carried on to the more constructive stage of a real kindergarten. During our investigations we made a point of visiting on the same day a specimen of Buddhist child welfare work, and a similar type under Christian control. Their differences may be summed up in the names of the two. The Buddhist, called "Fudoji," means "motionless." (In fact, one of our leading Kumiai pastors has more than once made much of the significance of this name as a distinguishing mark of Buddhism, and has often called attention to the fact that Buddha is almost invariably depicted as sitting.) In contrast, "Aizenen," the name of the Christian institution visited, may be translated, "permeated with love." In the latter we found an excellent building with ample playgrounds, a well-equipped kindergarten as well as day nursery, strict medical examination and care, and in charge of all this a staff of well-educated, carefully chosen Christian workers. On the other hand, in the Buddhist day nursery, in spite of an evident desire to care for the children, the dark, ill-kept rooms on the temple compound, only one worker with any training at all, and the other two ignorant and dirty, neutralized the work they attempted to do. We were surprised to learn that there was no medical examination of any kind, and when we asked what steps were taken if children with venereal disease applied for admission, we found the same ignorance and indifference which baffled the Governor in his attempt to appraise accurately social conditions in the city. We were told that no such cases came to them. This was interesting news to us, for we well knew how serious a problem this was in the better conducted day nurseries in the city. Then again, whereas we Christians stress the importance of beginning religious training very early in a child's life, we were struck with the fact that the Buddhists here considered it useless to try to teach spiritual truths to such young children, though in that day nursery were children as old as eight.

When we turn to purely Christian activities, we find good work being done along certain lines. Orphanages and rescue homes represent one phase of the work, while night schools, with a total enrollment of over three thousand, are meeting the needs of clerks and apprentices. As is always true of Christian work in Japan,



the percentage of kindergartens is comparatively high. The necessity for these is especially strong, for, as is well known, the Department of Christian Education in this country has not yet had any success in establishing kindergartens. It may fairly be stated that this is due not only to the educational methods followed here, but to the fact that a religious background is lacking. If such work is so rich in possibilities, why is it that in Osaka, the second city of the Empire, where the whole northern section is allotted to the American Board, we have not a single kindergarten?

Intemperance and prostitution are being fought with ever-increasing zeal by the Japanese W.C.T.U., but they are seriously handicapped by official indifference. Five years ago, when there was a concerted attempt and untiring effort to frustrate the city's plans for a large, new, licensed prostitute district in Osaka, they were unable to win out against official sanction. But although this fight was lost, Osaka is still feeling the beneficial effects of the educational campaign and agitation carried on by the W.C.T.U. and all other Christian organizations of the city. It is due to such efforts that the public conscience is slowly being changed from an attitude that sees no wrong in such practices, to one where there is a feeling of shame, which will ultimately result in a desire to abolish them.

The foregoing brief consideration has dealt with Christian enterprises, which we consider a real part of "social service," but taking this phrase in its narrower meaning, we find that there are still many phases of work undeveloped, and whole classes of society and large sections of the city untouched. Are we as Christians going to allow the problem of the laboring man, for example, to be handled merely by officials and non-religious organizations, or can we so co-operate with them, or supplement their work, that Christian principles may dominate the solution? It is not a question of whether one does or does not believe in so-called "social service": the problem, the direct challenge facing us, is how to reach these classes, which, until now, have largely been ignored. As one of the leading Christian labor leaders of Japan has said, the church is rapidly losing any chance to influence the laboring man, but he believes that it is not too late if the Christians can but be roused to their responsibility. The reason for this strange lack of interest may be partially explained by the fact that our Christian leaders, both Japanese and missionaries, feel their lack of training for this type of work, and in addition, have been so few in number that they have been hard pressed to carry on the work already organized. As several of our own Kumiai pastors have told us, while realizing the need of branching out into these new fields, they lamented the fact that their hands have been too full to do it, and expressed the hope that our Mission would push that phase of the work here in Osaka. A high official in the prefectural office, a Christian, in talking to us recently, spoke almost bitterly of the way the churches have been neglecting a responsibility in this direction, and are allowing the problem to be handled entirely by municipal and other non-religious organizations.

It is an encouraging sign, however, that Christians are beginning to see that they can no longer play at social work in their spare moments, but must have definite programs if they are to take their rightful place among men who are giving of their best thought and effort to these problems. First steps along this line have already been taken. The Y.M.C.A. has recently laid plans for an industrial department: some of the missionary bodies in the city are hoping to work out a more adequate social service campaign; a few individuals are doing some work among factory girls; and in our Kumiai national headquarters, which are in Osaka, there has been established a Social Service Department.

The problem with which our Mission is directly concerned is how best to line up our efforts with these forward movements. Our location makes our special responsibility among the industrial classes of northern Osaka. Admitting the difficulty of the problem, we are still feeling our way and are trying to work out some satisfactory method of attack. Already encouraging openings have come. We have been asked to take charge of the religious meetings in one of the largest spinning factories in Osaka, employing over three thousand girls. An invitation has come for our help and co-operation in the city's first attempt at a social settlement. A well-equipped building in our section is almost completed. Being maintained by the city, this building will naturally be available for Buddhist, non-religious or Christian purposes, but the city official who is to be its head is a Christian, and earnestly desires that a Christian atmosphere permeate all its activities. Here is an opportunity for us to realize our ideal to Christianize social service in all its departments. While wishing and intending to take advantage of all such openings, we must plan and work for a plant of our own, where we can carry out our ideals unhampered by the possible fickleness of factory heads, or changes in management of city enterprises. If we can establish a small center which may be the headquarters of our work, to grow eventually into an institutional church, and gradually gain the interest and confidence of the Japanese, we feel sure that we can carry out our principle of raising funds for institutional work from Japanese sources.

Into spheres of work where the ideals of Christ can be of untold value, "a great door and effectual is opened."

(Miss) ALICE E. CARY.

SHERWOOD F. MORAN.

"WHENEVER there is silence around me,  
By day or by night,  
I am startled by the cry.  
It came down from the Cross.  
The first time I heard it  
I went out and searched  
And found a man in the throes of crucifixion:  
And I said "I will take you down."

And I tried to take the nails out of his feet,  
But he said, "Let them be;  
For I cannot be taken down  
Until every man, every woman, and every child  
Come together to take me 'down.'  
And I said, 'But I cannot bear your cry;  
What can I do?'  
And he said 'Go about the world,  
Tell every one you meet  
There is a man on the Cross."

ELIZABETH GIBSON CHENEY

## Some Reactions in the New Department at Kobe College.

**T**O TRY to write about results, or even of progress, in the new Social Service Department of the Sociology Course at Kobe College would be like a child pulling up a sprouting bean to see what it was beginning to do. After two terms of trial we are only sure that the seed is there, and we hope it may grow lustily later on. However, it is probably legitimate for all experiments to register re-actions; and some of the following, even if they may seem to you only the merest straws, still indicate that the winds of our interest blow strongly in the new direction.

As the first girls entered this new class they were each asked why they wished to study "Current Social Problems." Some of the answers were so illuminating that we quote:—

### Girls' Reasons for Entering New Department.

1.—"The work of social service here in Japan is not yet sufficient and our condition is very critical in many directions—we feel intensely the need in question of factories, in problem of treating bad natural children, in every kind of institutions that take care. I were interested to the joining of this class because I would like to know something about the system of society and what can I do to serve it."

2.—"There are not many women in my country who can have high education as I have. Therefore we have responsibility to help society in any way. I think no matter whether we shall do social service directly or not we need the knowledge of sociology and there are many problems in our neighbourhood. I would like to do something for young women."

3.—"Social conditions in Japan since the war have awaked my responsibility. But I have fault—I am naturally unsociable and apt to become selfish. That is not God's will—so I wish to do some definite social service, but I cannot find what kinds of work may fit for me."

Now none of these girls, we found, had read anything really informational along this line except in newspapers and magazines, but some of the incoming class have been interested enough in the lectures given before the Alumni group (to which they were admitted) and in what they have heard incidentally, to read quite a little, so that they come into the new class with all the above interests and curiosities and are also more intelligently prepared for the work. Is not that a good field for labor?

The first time the Class visited a slum the written observations of the students were interesting, especially so as they registered original, independent thinking which had not yet been suggested by the instructor and guide. We quote:—

### First Visit to Slums.

1.—"When I saw all those boys and girls coming out of the school-gate I was most deeply impressed by their pale and miserable faces. Almost all of them had eye-trouble. Why do the poor have so many children! By some of the girls' clothing I thought that their foolish mothers are fond of vain display. I am very uncomfortable."

2.—"I was angry to see fine houses of pawn-brokers in such a poor neighborhood. I was surprised that Japanese people are living in such dirty places as that. What must be the result of living in such places on health and morality—what must it be in hot of summer! There are many problems in such a place and waiting workers."

3.—"Those dirty, pale children and bleary-eyed boys who seem like fools—those many wine-shops all make me sad trembling. Those children who have disease,



those dirty ones, those unjust pawn-brokers and we are all God's love children who have same rights which God gives—It makes sudden appearance before me.”

4.—“Those all children have pale complexion and dull eyes and not vitality as a child. I saw many crying. It is not good for them to play in such a district with



Mr. Toyohiko Kagawa and some of his Friends in the  
Slums of Kobe.

On returning to Japan after a period of study in America, Mr. Kagawa and his bride took up their residence in a dark three-roomed house in one of the worst slums of Kobe. They shared this house with the king of the gamblers and the family of a disabled laborer. In order to take up this life and work he left a wealthy home where, as a Christian, he was no longer welcome. Suffering from tuberculosis at the time, his health has since been restored sufficiently to permit of years (and may they be long!) of magnificent Christian service; the friend of all the grown-ups, the adopted father of a host of adoring children, a growing power in the world of labor, an authoritative writer and much-sought lecturer on social problems.

Mr. Kagawa is carrying on, at the Kobe Woman's Evangelistic School, a course of lectures, a cycle covering three years, in which the Lambuth Bible School shares.

no play-things—I wish I could have a play-ground for them. But the worst thing I saw there is that those poor ones do not know their pitiful condition. Older people on the street even looked as if they were thinking they were in normal condition of life—they do not even feel themselves dirty and their houses dark. Darkness of those mind as well as of those house should be enlightened.”

How is that for intelligent observation on a first excursion into hitherto unknown conditions?

One thing that pleased us all on this occasion was that although we had a little feared possible resentment on the part of the people whose pitiful homes we were observing, their attitude was entirely friendly. In one especially dark alley two men reassured each other—“These women are only teachers!” and the girls said that in two different groups of seeming “toughs” they heard the explanation of our presence thus, “They are probably Christians, and Christians are all right. I wonder why Christians are always interested in poor folks.”

Mr. and Mrs. Kagawa have been most kind in lending books and in showing us their work, provided that not more than two members of the class went down at

once, since they are quite properly anxious lest their neighborhood friends may be made self-conscious or distrustful under too much scrutiny. We have also been helped by workers in the Ohara Bureau of Social Research at Osaka and by the circulating library of the Social Service Department of the provincial office. We need many new books for our own College Library for reference work along this line.

The titles of the themes written by the girls in this Class show the extent of their reading and their broadening interests. In the first term they wrote on the Working Woman, Settlement Houses, Day-nurseries, and the Education of the Feeble-minded. The second term subjects were optional, and these were used for Commencement Theses and are on file at the College, where you may some time stop if you choose to read the really remarkable accumulation of wisdom these earnest little readers dug up for themselves, chiefly from books written in a foreign tongue. Their somewhat ambitious subjects were these:—Child Labor, Tuberculosis, Education of the Blind, Recreational Problems, and (ye shades of Social Workers!) The Causes and Cure of Poverty.

You all know that Kobe College graduates have been and will be as influential socially as any in all Japan, and the day for women's share in active Social Service is fast coming, over here. As was stated in the beginning, we can't tabulate any results yet. Harvests belong to God anyway, but we feel that much seed has been happily sown in good ground. One member

**Girls' Decisions.** of the present class says she would like some day to be a teacher in Korea. One is already employed to teach right here at Kobe College; one goes to Miss Hoyt in Matsuyama and will help on the Play-ground proposition they hope to further there. One is a cherished daughter of a noble old family whose estates have through the ages been cultivated by a whole village full of Eta. She declares now her intention of going home to start a Christian sewing-school and whatever else she can find to do for those despised people whose ancestors have contributed to her wealth.

Miss De Forest recently quoted in America a letter from some one of these girls to the effect that this particular student had never realized the value of her individual life and the contribution she might make through it in service until she came into touch with this Sociology Department at the College, and the echo came back to us with a warm word of approval from one of America's foremost Social Workers.

That is what we hope to do for all—to pass on, with our information and statistics, a message of personal responsibility and a torch of inspiration for service. Do you know that poem by Elizabeth Gibson Cheney? (See page 5.)

There are extensions of the work of this department which have pleased us. The Dean of the Academy Department asked for some lectures for his graduating class, because many of those girls unfortunately finish their education at Academy Commencement time. The Alumni Society of Kobe College asked for a monthly series to be open to the Public, given in our College Chapel. At the last lecture before this Association about a hundred were present—intelligent, influential women and a few much interested men. It seemed a most worth-while group. Kwansei Gakuin (a neighboring Methodist College for men) asked for a similar series, and five fifty-minute lectures in English were given to an eager Sociology Class of one hundred and twenty men, who listened as if they were hungry. It seemed significant that when they were given a choice of subjects they chose Prohibition and took painstaking notes. Another lecture has been promised in May to a group of Social Workers and City officials from Kyoto, Nara, Kobe and Osaka at the Governor's home in Osaka. The subject, suggested by the Governor himself, is to be either

#### **Department Extensions.**

"The Training of Women Social Workers" or "The Place of the Volunteer in Civic Social Service Committee Work." All of these outside contacts seem worth while both as bits of Community Service and in a retroactive way good for Kobe College.

So much for "re-actions" to date, and we are now promising to continue the experiment for at least two years more. Please pray for us that we may successfully spread here the gospel of "applied Christianity," which is real Social Service—the only kind that endures.

(Miss) ISABELLE McCausland.



Miss Parmelee Uses Her Fence for Temperance Propaganda.

The need for such propaganda is indicated by Miss Parmelee's description of the scenes in front of her house during the cherry-blossom season:—"How shall we harmonize the æsthetic delight all Japan has in viewing the spirituelle beauty of the exquisitely ethereal cherry-blossoms and the universal habit of besotted drinking beneath the heavenly blooms? My house is just under the shrine of Japan's most ancient, most loved and admired poet Hitomaru, with its broad hillside of cherry-trees just coming into bloom. Yesterday was a bright, glorious spring day, and that hill and others close about me were swarming with all sorts of people. As the day wore on the ribaldry grew louder. Toward evening they began tottering home. Drunken men cared for by women, young men supporting each other down to the main road; and there are thousand of places just like this all over Japan. Those who think they know say that more and more 'saké' is being made and drunk in Japan.

"Japanese Temperance Societies are increasing their membership more than ever. The W.C.T.U. is working more determinedly than ever on the 'saké' and 'geisha' question. Undoubtedly co-ordinated work against 'saké' and 'geisha' is almost wholly confined to the forces of Christianity; but less than one-tenth of one per cent. of Japan is Christian. Surely this is a time when the Spirit of the Lord should be upon this one-tenth of one per cent, so that 'one may put ten thousand to flight.'"

See Miss Parmelee's articles on "Posters" in the February Number of "The Japan Evangelist," and the articles in the "Christian Movement" (1920) on "The Alcohol Question" and "Evil Conditions and Means of Rescue" by the same writer.



## A Live Church: Its Social Service.

**W**HEN the Sapporo Kumiai Church celebrated its twentieth birthday in July, 1916, the anniversary sermon summoned the church to three tasks—the evangelization of the local University Community, a leading part in the evangelization of Hokkaido, at the extreme North-East of Japan Proper,

### Two Calls.

and thirdly, as a preparation for these two bold undertakings, the sending of its pastor abroad for a period of observation and investigation. At the close of the anniversary service a score or more of the wide-awake members consulted together, and within a few hours decided to accept the summons and to begin by sending the pastor abroad for his further preparation. A few weeks later, and nearer the actual anniversary date, another sermon called attention to the desirability of providing hostels for the large student bodies of the city; to the need of perfecting the church school (Sunday School) for the religious education of the families of church and congregation; and thirdly, it emphasized the fundamental necessity of developing the church itself as a spiritual power-house from which should go out through every member power to purify and quicken every phase of community life. There was again cordial response and a call for the publication of the sermon. And for the last five years pastor and people alike have been moving toward a quickened, deepened spiritual life and a more adequate service of humanity.

The disturbed conditions of the world because of the great war made it seem wise to delay the foreign tour till 1920. The pastor then accepted the invitation of his people as the call of God: and with deep humility and lofty purpose he devoted some eight months to the most strenuous and consecrated study and observation and preparation of which he was capable. During his

### The Pastor Abroad.

absence even, the Church felt the power of his intercession; and I think he must have felt the sympathy and prayer that followed him. The Church rose to the occasion, and kept its different lines of service active. In late October the pastor came back with hand and head and heart full—of books, of ideas, of inspired vision—to a people waiting and ready to follow his lead; and with him to stoutly undertake the realization of the ideals to which they had for four years been more and more committing themselves.

The slogan for 1921 is DEVELOPMENT, or more literally UNFOLDING (開展.) This being the twenty-fifth anniversary of the organization of the Church, the program is somewhat elaborate. It is set forth under six heads:—

### The 1921 Program

1. Pastoral Ministries.
2. Churchly Activities.
3. Evangelistic Efforts.
4. Social Service.
5. Raising Anniversary Fund for Extension of Church Activities (a three years' campaign); and
6. Co-operation (with other churches and agencies).

One is tempted to describe this program in detail; but we are asked particularly for *Social Service* features. Other topics must therefore be passed over lightly. Suffice it to say that "Pastoral Ministries" includes the development of church consciousness and characteristics, the encouragement of family worship, and mutual fellowship and co-operation among the membership. "Churchly Activities" emphasizes Christian nurture through the Church School (S.S.) and a recently established kindergarten. The kindergarten, meeting in the basement of the church for lack of a fitter place, has graduated two classes, is now more than full, and has a waiting list beyond its capacity. There is a *Social Service* side to

the kindergarten. "Evangelistic efforts" is organized into several service days for personal evangelization, two or three Anniversary Evangelistic Campaigns, and appointment of a Publicity and Propaganda Committee. One member guarantees as a thank-offering the necessary money up to a hundred yen for any desirable advertising. "Co-operation" is in the Local Conferences of Churches for evangelization, for church extension, and for other common purposes; and in a Bible Institute held last February, in which the co-operating parties were Mission, Kumiai Body, and Church. "Extension Fund" means that the present is insufficient for the needed service. The first step is to secure a larger site. Land is dear, and this effort is expected to extend over three years. But once accomplished, it will be the beginning of the material equipment that will enable the Church to extend itself in all forms of church activity, Christian nurture, evangelization, social service, the generation of spiritual power for every undertaking and for all of life.

"Social Service" is already being rendered on behalf of young employees, in shop and sales-room and dairy, in the form of special evening services once a month,

**Real Social Service.**

moral and religious teaching given in groups. Sometimes two or more groups meet together for an address by the pastor. There are five families in the church of five hundred members, each of which employs enough young men to make an interesting class for applied instruction. Already in one or two houses there is a noticeable *esprit de corps*, and pride in the special intimate relations and earnest purpose.

The pastor's services are sought for moral instruction to railway station employees in widely separated regions. Two at least of the members of the church, authorities in their own lines, are frequently called to give addresses to men of their own crafts throughout Hokkaido. And in all these cases the "moral instruction" is confessedly Christian, expected to be Christian by those who invite the speakers, though for prudential reasons the name Christian may not be used. These speakers, moreover, regard the opportunities as a part of their Christian service, and in many cases follow up the contacts thus happily made and utilize them for leading men to Christ.

Free medicines and treatment for the needy sick is a form of service that is being rendered effectively by three physicians, in the name of the church and on recommendation of pastor or official board. This service is not in the church building.



Rev. Akira Ebizawa.  
Pastor of Sapporo Congregational Church.

It is not highly organized. But it is church work in the sense that the church centralizes and distributes the power current that moves in this medical ministry.

Co-operation with other agencies in social reform movements is intended to put the church into a fellowship of service with every good word and work. Just at present a vigorous temperance agitation is the principal reform movement in which our people are co-operating. This, too, is co-operation by individual members rather than by the organized church, which does its part by furnishing the inspiration. But the church building is used on occasion for assemblies, and pastor and members of the official board of the church speak and work for the cause.

Perhaps the most hopeful form of social service now on the tapis is still only projected, and cannot be reported as accomplished fact. But it is fundamental and constructive. It looks toward the promotion, so to speak, of social health quite as much as toward the treatment of social disease. It is nothing less than a thorough survey and study of social conditions in our city of 100,000 souls.

Though certain beginnings have been made and certain successes met with, yet, as will be readily understood, the whole schedule for social endeavor is in its rather initial stages. It has advanced far enough, however, to make plain the belief of

#### The Ideal.

pastor and people that salvation through Christ includes the salvation of the whole man,—body, mind, and soul: and that, too, in all his relations—personal, family, national, inter-national, interracial. For the promotion of this high purpose the pulpit is largely devoted for the present to successive series of sermons calculated to further develop the church consciousness, and to further unite and enthuse the membership for the steady pull, the long pull, and the pull all together, in this high spiritual endeavor. The ideal in it all is that the Church of Christ exists not for itself as an exclusive religious club, but as a divinely appointed institution for the service of the community and of humanity.

G. M. ROWLAND.

### A Bible Woman's Unusual Audience.

THE police asked the Bible-woman at Kurayoshi to try to do something for the prostitutes. She prayed long and earnestly that their hearts, closed by sin and ignorance, might be opened so that they could worship God. When she got to the first meeting for them she was downright frightened. She had prayed beforehand, but when she got there, there were fifty-six girls, three policemen, three newspaper reporters, ten owners of the place, two Buddhist priests, and herself and God. As she got up to speak she trembled, but she talked about "Blessed are the pure in heart." When she got through she wondered whether they would ask her to come again. Twenty-three days after, the head owner of the place came with a polite letter and asked her to come again, and he came to the church to ask her!

The next time she went with a pastor of the church, feeling that she needed the backing of the church. The pastor gave a beautiful talk, some of the women coming out of the hospital to hear the talk. These women now greet her gladly on the street. The Bible-woman herself is not strong, and at one time it was thought that she was dying of consumption. But she feels God has wrought a miracle in making her strong so that she could live and work for Him. "The rest of my life," said she, "I want to work for God. This I can not do alone, so please pray for me. There are no close friends of mine here, but when you come I am comforted." These last words were addressed to Mrs. Bennett, after she had finished her story. It indicates the loneliness of country workers in Japan.

H. J. BENNETT.



## The Social Settlement in Okayama.

IT is almost thirty years since the subject was first broached of a Social Settlement in Japan, but, thanks to the determined efforts and faith of Miss Adams, the project was then launched, and the present splendid plant in the Hanabatake slum



Sewing School in the Hakuaikai, Okayama.

district of Okayama is the visible product of her years of unrelenting toil and devotion.

Most of the missionaries in Japan know what the work is, thousands in America do also, and it has attracted the attention and won the approbation of social workers throughout the land to an amazing extent, even though it is conducted along strictly religious lines. The Central Government, the Prefectural Office and the City Office all send yearly grants for the support of the work.

Here is a partial list of its activities. First there is a primary school of four grades and two teachers, for the benefit of the poor, unregistered and illegitimate children of the neighbourhood who, in the eyes of the law, simply do not exist, and hence are utterly devoid of school privileges. There are sixty-five children in the school. There is a Day Nursery for the little tots which is being gradually developed along kindergarten lines and is doing for the community about the most useful work that is being attempted. It is hoped that in the near future it may be changed over into a full-fledged kindergarten. Indeed, it is a pressing need. In connection with this work there is held a monthly meeting for mothers, which gives practical instruction on a variety of topics. A sewing-school for working-girls is kept going through most of the hours of the day and evening, to accommodate the various shifts of day and night workers.

The most pretentious piece of work the institution is doing is the dispensary and hospital, manned by three doctors who have their regular clinics every week, and provided with nurse, hospital equipment, facilities for the free distribution of medicine, etc., involving an expense of some ¥3,000 a year and serving some 1,000 patients;

and yet, we are proud to be able to say, it is practically supported by Japanese funds only. Then there is a Night School two nights a week for English instruction, started recently but growing rapidly, and serving now not only the neighborhood, but the city generally. A reading-room, supplied with books and magazines and papers, is patronized by the children in large numbers, and a good playground also is much used, and for some weeks was superintended by the Higher School students of Mr. Olds' Bible-class. There is a large, well-graded Sunday School, meeting every Sunday morning, a preaching service in the evening, and a prayer-meeting Thursday evening.

Then besides the more formal meetings of people in groups there are the individual personal contacts, established through the years, in the homes, on the playground, in the schools, in the community generally—contacts that are ever widening and deepening and that constitute the life of the entire enterprise.

No, things are not perfect. There are many days of discouragement. It is hard to get into the hearts of the unawakened, the lawless and the uncaring people that we find but there are good people working and they believe in the power of the friend-spirit of Jesus lived out concretely and aggressively; so there is always room for hope.

C. B. OLDS.

### Jonan Industrial School and Night School.

**D**URING the month of April two important and progressive institutions have been established at the Jonan Mission Church, Azabu, Tokyo. The Jonan Church represents the heart of the Tokyo Station evangelistic work and has made rapid strides under the able leadership of the pastor, Rev. Tatsujiro Sawaya.

THE JONAN INDUSTRIAL SCHOOL is being promoted by the Young Men's Association of Jonan Church. The officers of the Association are active business men. Mr. K. Hada, the president, is a graduate of the Imperial University and is connected with the Kuhara Mining Co.; Mr. S. Toioto, the Secretary, is an architect connected with the Vories Co.; the Treasurer, Mr. S. Nagai, is in the electrical business. These men and others are giving their time, effort and experience. The Advisory Board of five members include Mr. Matsunagi, the Head man of Azabu-ku, two officials of the Department of Home Affairs (Social Work Bureau), a banker and a Y.M.C.A. Secretary. The school has been authorized by the Tokyo Prefectural Government, thus being able to issue accredited certificates to its graduates.

The Faculty of the School at the opening consists of 10 teachers. Four of these are University or College graduates. Two are graduates of Higher Schools and four graduates of Middle Schools. The subjects offered the first term are:—Bible and Christian teachings, Language—Japanese and English, World Geography, World History, Physics, Chemistry, Political Economy and Mathematics.

The School is established primarily to give opportunity to those of the community who are already engaged in work and not permitted full time for study. The present sessions are held at night from 8 to 10. The number of students is necessarily limited by the space available, as is so often the case in Japan. Thirty is the limit set for the beginning. Applications are still coming in as this is being written, and promise to surpass the number possible to accept.

JONAN NIGHT SCHOOL FOR SEWING.—The Jonan Sewing School is supported by the Ladies' Society of Jonan Church, and is for the instruction of working girls in the art of sewing. One regular teacher has been employed and the classes are held three nights a week from 8 to 10. Six young ladies have already enrolled, and applications are still coming in.

H. W. HACKETT.

## The Matsuyama Night School After Thirty Years of Work.

**I**N January of 1921 the present teachers and students of the Matsuyama Night School met in the founder's house on the School's birthday, to offer thanks for thirty years' mercies, to dedicate the School anew to the work of Christian educa-



The Night School Group.

tion for working boys and girls, and to make plans for a larger celebration, in the Fall, of our Thirtieth Anniversary.

A most interesting account of the School's beginning and development was given by Mr. S. Nishimura, and illustrated by stereopticon and radiopticon pictures showing the first eager little group of about twenty-five children; the large weaving department which gave so many girls an entrance into a happy life of combined hard work and longed-for study; groups of students—graduate, Sunday-school, and others; the fine school building given by the New Haven Branch of the Woman's Board, now in its beautiful new dress of stained clapboarding; and last, but not least in our affections, our dear little kindergarten.

The fourth decade of the school's life begins with great joy and hope and enthusiasm. The generous gifts of the Woman's Board have repaired the roofs and covered the big building with a siding of wood in place of the weakened and falling "kabe." In addition to the yearly gifts received from Tokyo and from the Matsuyama City Government, the Night School was one of the schools favored, this year, by a gift from His Majesty the Emperor; and very generous recognition of the value of the School to those young people who must work, but yet ardently desire an education, was expressed by the Government's representative who attended



our graduation exercises. And the School has welcomed to the post-graduate department, four students; to the high school, one hundred and twenty-three; preparatory, sixty-six; sewing, seven—a total of two hundred, old and new, of whom twelve are girls. With renewed joy and courage, we acknowledge that “God gave the increase.” Our teaching force has been greatly strengthened by the addition of a very efficient, earnest teacher, one of our former students, and just graduated from the Doshisha.

Six of our former students have become, or are in training to become, evangelists; twenty-three have become teachers; and three, dormitory matrons, one of whom is serving in that capacity in the Matsuyama Girls’ School. Fifty-eight have gone on to Higher Schools, fourteen of whom, besides two other dormitory pupils, have entered college.

Again, as in each previous year, Matsuyama College, choosing one hundred and sixty out of upwards of one thousand applicants, accepted one of our former students, who also graduated at the head of his class in Hokuyo High School. One of the joys of this new term is that our chapel exercises are better and more gladly attended, and there is more of the chapel feeling, because instead of having to stand, often on tired feet, they are now seated in orderly, attentive rows.

Each year brings to our attention new cases of such strenuous striving for education and a higher life as compels our sympathy and admiration. A young student whose character, conduct and examination marks are seldom under one hundred, before going to and after returning from his daily work in a bank does all the cooking and housework for his father and motherless younger brothers and sisters—takes his mother’s place to the family. There are many examples of such quiet heroism and unceasing endeavour to rise and to lift others also among those to whom, passing through the Night School door, a light is revealed, brighter and higher than they have ever imagined before, toward which they begin to climb.

It is because we realize the brave struggle, and the hope and aspiration behind it, that we cannot cease longing to give a more thorough CHRISTIAN education to these young people. So often they must leave us just when they have begun to think seriously of the Christian life, and plunge into an atmosphere hostile to their young faith, because they must have more education and that diploma, for the lack of which so many doors remain fast-barred.

The kindergarten has just lost two teachers and gained other two—both graduates of our Girls’ School and also of Miss Howe’s Training School. The Kindergarten has opened with thirty children, and new applications coming in. The Kindergarten Sunday School enrolled sixty-one, with an average of forty-six, during the past school year, but for daily work our tiny biggest room is full with thirty. From kindergarten babies to post-graduates, each department is busily and happily at work.

(Miss) CORNELIA JUDSON.

## Miyazaki School-girls’ Home.

**A**N orphan girl of thirteen, walking fifty miles with all her worldly possessions on her back, came to us thirty years ago and began the HOME FOR SCHOOL-GIRLS, which through the long years we have vainly hoped would grow into a Christian school for girls. There is none on the whole east side of this island.

The girls attend one or the other of the girls’ schools in town, simply living in this pleasant home under the care of a gentle, sweet-faced Bible-woman mother.

The parents pay for their board and all their expenses. Real home life is the ideal aimed at, each one gladly serving all and being served by all. The girls sweep the yard and house, mop the floors and wash the dishes. A good cook prepares the meals. After school the tennis court is kept busy. Then comes the prayer, Bible study, and hymn-practice period, followed by English teaching for those who wish it in preparation for their school English. There are welcomes and farewells with great jollifications. The ten who graduate this year were all Christians. This spring the matron and I have visited all the girls in their country village homes.

(Mrs.) HARRIET GULICK CLARK.

## Social Service Stories from Hyuga.

SIX years ago a Christian business man in Kobayashi, seeing the value of kindergarten service in the community, desired it for his own town. Through his own initiative, and almost by his unaided efforts, he established a kindergarten in the care of the pastor's wife, a woman trained and experienced. Last year a change of pastors necessitated a change in the kindergarten also, but it is continuing its appreciated service under a new teacher.

In another part of the prefecture, Tsuma, an equally earnest business man has for some years been trying to arrange for a kindergarten. This is at last on the eve of opening with a graduate kindergartner in charge. He says: "My wife and I have resolved to use all our income for the kindergarten and for the church work."

Rejoicing in the inner light that had come to his own life through faith in Christ, and by means of the education in the School for the Blind in Kyoto, Mr. Sekimoto wanted to bring the same blessing to others in his home prefecture, Miyazaki, whose physical eyes are darkened. With much help in counsel and more tangible matters from the local missionaries, Mr. and Mrs. Clark, he at last founded the School through which he has for eleven years been training those who else would be without education.

The development has been slow, for he has little money with which to help the very poor, and families who might pay the expenses of their blind children in school are apt to say, "Oh, it's not necessary for him to be educated; we can support him"! But gradually there is an enlarging appreciation of the work he is doing in the community, and if he can get an adequate equipment with dormitories and suitable school building the permanent usefulness of the school is assured. Many responsible men of the city stand with him in counsel and support, but large gifts are needed besides what can be gathered locally. The present number of pupils is about 25, ranging from little children to men and women.

The Miyazaki field is blessed beyond most in having the Chausubara Orphanage which it can point out to enquirers as an instance of the Christian motive working itself out in direct social work. This Orphanage, the successor of the Okayama Orphanage, is a part of Father Ishii's own original work, and at present the largest part. The fact that no prefecture to-day is without at least one orphanage—and some have many—is due to Mr. Ishii's blazing the trail and setting this notable example. This fact, as well as the thousands of children cared for, is the monument to Mr. Ishii—and our own Dr. Pettée—quite as much as the 600 acres of excellent farm-land with the Orphanage and farm school in the uplands of Hyuga.

C. A. WARREN.

## Social Service News from the Mission Stations.

THERE is in Sapporo a CIVIC CLUB organized for the betterment of the city. Of its sixty or so members five are members of the Kumiai Church and one of the Independent Church. Some of the objects set before the Club in writing by the members themselves are: Clean Streets, an Assembly Hall, a Public Library, City Water Works, a Model City. Two Christian men are on the Board of Managers, and are able to exert a strong influence for all things that make for righteousness.

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On April 11th the Kyoto Church opened a kindergarten (the Dōshin Yochien) in its Sunday-school building at the request of the school authorities of that district, and with the good will of the kindergarten which had been maintained in connection with the public school but had been discontinued for lack of room. The new kindergarten begins with a full list of children.

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In connection with the Kyoto Prefectural Office a department of Social Service has been opened, the men in charge of it being either Christians or men in sympathy with Christianity. They have recently called into conference the President (Mrs. Ebina) and Vice-President (Mrs. Tominomori), of the Kyoto Branch of the W.C.T.U., and asked their aid in dealing with what they declare to be an appalling situation in the misleading of young women by young men. So grave is the evil that it is felt that something must be done at once to provide a Christian Home for the unfortunate young women who might otherwise go entirely to the bad or be driven to self-destruction. To meet this need and to respond to this call the ladies of the W.C.T.U. are planning to seek one thousand supporters who will each give fifty sen a month, and with this fund to open a Home as soon as they can find a suitable person to be its House-mother.

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Sunday, April 10th, was set apart by the Japanese Congregational Church for

sermons centering on Social Service, with special emphasis on Chastity. The collections on this day were to be forwarded to the Social Service Department of the Congregational Church. The Church at its annual meeting in January decided to make a special study of the following subjects during the year 1921:—The Institutional Church; The Church v. Holidays and Amusements; The Church and Labour; The Church and Education; The Church and Politics.

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One of the most welcome speakers at the Christian Schools in Kobe is Mr. Muramatsu, who after 17 years as a "Gentleman Pickpocket," for 25 years has been the good Samaritan to countless ex-prisoners when they leave the shelter of the prison and go out free, only to meet with coldness and scorn from the world which they have offended. He knows the hearts of men and he knows the heart of Jesus, and he is as helpful and instructive a friend to those who have never known a prison as to those for whom he is especially giving his life. There are now as usual fifteen in the Ex-Prisoners' Home.

\* \* \*

A new leaflet describing the Kobe Woman's Welfare Association conducted by Mrs. Nobu Jo states that during the past 4½ years 340 women have been taken into the Home for periods of two weeks to two years. In the first eighteen months after five sign-boards had been placed at places where suicides frequently occurred, forty-one would-be suicides have taken the advice on the boards, and gone to see Mrs. Jo. They all gave up their purpose and entered the Home for a time. Five hundred more have read of Mrs. Jo's work in newspapers and communicated with her, saying they had been deterred in their purpose. Miss Cozad is one of the four foreigners on the Board of Managers.

\* \* \*

The past year five from the Woman's Evangelistic School, Kobe, have engaged in social betterment work in Osaka. One is in the Institution for Social Research



established by Mr. Ohara, the Christian manufacturer of Okayama Ken, and three in the settlement also supported by him, in which 250 children are cared for in a Day Nursery, a Kindergarten and a Primary School. In addition to these two enterprises Mrs. Ohara also supports a Sanitarium for Tubercular Diseases near his home.

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The Mission Kindergartens along with many schools throughout Japan have contributed to the relief of Chinese famine sufferers. Miss Howe reports that the Osaka Branch of the Kindergarten Union sent ¥600 to China. The Miyazaki Kindergarten sent ¥40 to the International Committee in Peking. In connection with this contribution Mr. Warren writes: "Most if not all of the schools in town have also contributed for the famine relief. And whatever may be felt about the national attitude toward China, to these smaller and larger children, and apparently to their parents who contribute through them, the Chinese are neighbors in distress to whom it is only natural to show a helpful sympathy."

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The head of the Kanegafuchi Spinning factories in Takasago has contributed to the Sunday-school re-opened by the Bible-woman who works with Miss Parmelee, and has told the Christian worker that he would welcome her work among his employees.

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The Woman's Society of Tottori Church holds two meetings a month for servants. The servants are taught sewing, cooking, general household economy, religious services are held, and practical talks given.

\* \* \*

The Bible-woman in Kurayoshi takes turns with the evangelist in holding religious meetings for the 150 women in the Sanin Thread Factory. She has also started two Sunday-schools in the Eta district (the Eta are the outcasts of the country). Sixty Eta children come to one, and thirty to the other. The Bible-woman is now teaching the older children

sewing, and sometimes laundry. The change that has taken place in their physical condition, especially as to cleanliness, is nothing less than miraculous.

\* \* \*

The church at Kurayoshi, in co-operation with the primary school and with the assistance of the chief of police, an enquirer about Christianity, has been able to move the authorities to control and greatly lessen the drunkenness during the cherry-blossom season. Kurayoshi will have a purer, happier, and more, beautiful cherry season because of the work of the Christians in this country church.

\* \* \*

One of the latest developments in the social application of the Gospel in connection with the missionaries' work in Okayama is the organization of two societies, one for the women of the neighbourhood and one for men and women together. Both meet in the Olds' home, the first having as its purpose instruction in cooking, in dress-making and in household economy generally, the whole to serve as a means for the inculcation of Biblical and religious truth as such; the other seeks to enlist all the forward-looking spirits in the community with the declared purpose of putting through in as complete a way as possible a program of community and social betterment, involving the careful study of existing conditions, the successful methods of meeting them, as discovered by practical experimentation elsewhere, and also the ways and means of producing concrete improvements. This enterprise is in the initial stage only, so it is too early to forecast results, but it is hoped that it will prove to be a means of demonstrating that the spirit of the Christian Gospel is the spirit of concrete human service and friendship.

\* \* \*

The Woman's Society of the Hokubu Church (Okayama) has been reorganized recently and one of the important committees is the Fellowship and Service Committee, its purpose being to bring cheer to the inmates of deaf and dumb

and blind schools, to visit the sick in hospitals, to work for soldiers and new students, by extending to them the friendly hand, and in various ways to show by practical service the Christian spirit.

\* \* \*

Mr. Sakai, the pastor of the Northern Church, Okayama, is a Big Brother to many a wayward boy and girl. He has had such wonderful success that the police recently put in his care two boys who had stolen a bicycle. He never takes more than one at a time into his home, but leaves them with their parents, and has them

come every week to report to him. If more earnest Christians would be Big Brothers, there would be fewer prodigal sons.

\* \* \*

Mr. Tomita, pastor of Komachi Church, Matsuyama, is giving talks twice a month to the employees of the largest silk thread factory in the district. Normally there are about 400 girls in that factory, but at present only about half that number. The invitation to undertake this work came from the factory through Mr. S. Omoto, of the Dojokwan, whose brother is financially interested in the concern.

## Personals.

MISS KATHERINE FANNING sailed for her first furlough on the *Empress of Asia*, leaving Yokohama April 9th. Her year in America will be spent at her home in Hingham Center, Mass., with some time given to study in Chicago.

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Rev and Mrs. J. C. Holmes write that they expect to be back in Japan by the middle of September, although the exact date of sailing is not yet decided. Mrs. Holmes' mother will return with them and make her home in Japan.

\* \* \*

On April 10th Rev. C. M. Warren attended the All-Kyushu Exposition now in full swing in Oita. Union evangelistic meetings, supported by all the churches and missionaries working in Kyushu, are being held during the Exposition and are being well attended. The inter-denominational aspect of the work is well shown by the following caste of characters, participating on April 10th:—Master of Ceremonies, Baptist; Musician, Presbyterian; Soloist, Methodist; Speaker, Congregationalist.

\* \* \*

Rev. and Mrs. K. S. Beam and children, who have been living the past year in Zushi, have moved to Kamakura. Their new address is Sasaki Besso, Kaigan-dori, Kamakura. They are very near the Kaihin Hotel and the Kaigan-dori street-car stop.

Born to Mr. and Mrs. Edward Clark on Feb. 29, 1921, a son, Wilson Farnsworth Clark.

\* \* \*

On April 3rd an unusual wedding took place at the Kobe Woman's Evangelistic School. Miss Cozad describes it as a mixed marriage, a happy blending of the sightless and the seeing. Mr. Imaseki, the Superintendent of the Kobe School for the Blind, was led to the altar by a young school teacher who was glad to unite her life to his, especially because of the fine work he is doing. Ten years ago Mr. Imaseki, blind from childhood, a young graduate of the Normal School, came to the School for the Blind and found it in a run-down condition and burdened with debt. During these ten years he has paid off the debts, bought out the founder of the school, built a large building on a good site with the sunshine and view so dear to the blind. There are now 70 pupils in the School. All these years he and his fellow-teachers, most of them Christians, have been working without salary for the upbuilding of the institution. They propose to do this until the building is entirely paid for, an event anticipated in the near future.

\* \* \*

Mr. and Mrs. D. I. Grover are rejoicing in the arrival of a girl baby, Margaret Elizabeth born in the International Hospital, Kobe, on April 23rd.

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## "Toyojin the Oriental."

Know the Cherry, Know Him.

AS I sat down to write on this theme the pastor of the church came into my study and exclaimed:—"If you really want to know the spirit of the Japanese, look at the cherry-blossoms." Let us hasten to admit the truth of this statement, for nothing so expresses his love of beauty as does the cherry-blossom. The cherry has been the *motif* of the muses pouring their songs upon the nation. Surely nothing has so shown the Japanese love of beauty as the cherry. Yoshi-noyama, Arakawa, Koganei, Arashi-yama—go to any of these noted cherry-places and you will see dreamland come true, fairyland before one's eyes. Look at the cherry, and know, too, his attitude toward life. The cherry, as is well known, in a day bursts into splendor untold, keeps its beauty for the day, and is gone. Like the cherry we too live for our brief little day, then adverse winds come and we are driven and torn, and the morrow knows us no more, is the tendency of the East. After this life we fall like the cherry: that is all; that is the end. We feel, however, that if the Japanese is pessimistic in nature, he is also a great lover of fun; this, too, the cherry tells. Go with him to any one of these "famous places" where the never-failing blossoms hang like clouds over the crowds of people as they come and go, and you will see him full of life (fuller of wine), loving the ridiculous, and bent on making a happy day for others with his idiotic antics. On cherry-day ancient custom holds him in tow, and he lives the past when fool-making was forgiven for the day. On this day, too, he chooses some costume of a departed day, powders his face, and, wearing his heart on his sleeve, swings them both merrily for one full day.

The Japanese is nothing if not witty, and from morning till night the crowds rock with laughter. The cherry tells, too, of ancient social practices when the rich landlords were in the habit of opening their grounds once a year to all who would

come and see the blossoms inside the castle gates. On that day servants were permitted to go in freedom where they would, to theatre or picnic; the Daimyo's heart was as open as his gates; all were happy; all had waited a whole year for the day to come, and nothing kept them from enjoying it to the full. One may ride for hours here from station to station through thousands upon thousands of fun-makers bent on one thing—living one full day free from care and the thoughts of the morrow. The costumes of the picnickers to-day are but a relic of that time when huge sums were spent on seeing who could make the biggest fool of himself and make the most fun for others. Not so very long ago at Ueno Park in Tokyo there was a revival of this custom. In the midst of the cherry sight-seeing a funeral procession passed through the crowds to the temple for burial. The people ceased their rioting and waited respectfully for the mourners to pass. Gradually it passed along, first the professional weepers or mourners, the coffin with the Buddhist trappings, the priests and the friends of the dead near the end. What their surprise, then, when the procession stopped and the high priest began to read the Buddhist ceremonial rites for the dead. In the midst of his reading he threw down the scroll, grabbed a towel, and, tying it round his head, began to dance. The people held their breath—surely the old priest had gone mad; never anything like this in the history of the whole land. And while trying to decide whether to laugh or weep at the spectacle, the coffin cover raised, and the dead man came to life, reaching out his hands full of wine bottles! He joins the high priest in the dance, and soon the whole procession turns out to be a band of merry-makers, the coffin is full of delicacies which are gotten out, and one of the hugest hoaxes ever gotten off on the unsuspecting people adds another bright spot to the day.

M. E. H.

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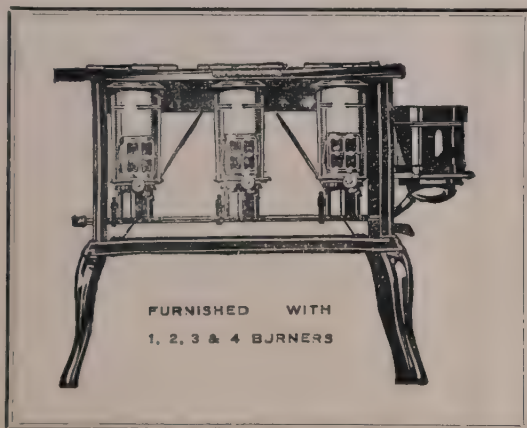
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# Japan Mission News



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## Mission Meeting Number.

PUBLISHED BY  
THE MISSIONARIES OF THE AMERICAN BOARD OF COMMISSIONERS  
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AND THE ALLIED WOMAN'S BOARDS





# JAPAN MISSION FAMILY WITH THEIR GUESTS

Karuizawa, August 3rd, 1921.

*Top row, left to right:* F. A. Lombard, D. I. Grover, H. B. Newell, F. Cary, K. S. Beam.

*Third row from bottom:* C. A. Clark, Mrs. Clark, Mrs. Lombard, Mrs. Rowland, Miss Adams, Miss M. Stowe, Mrs. Learned, Miss Hoyt, H. J. Bennett, Mrs. Bennett, Miss Searle, Mrs. Newell, Mrs. Cary, Miss Griswold, Miss Husted, Miss DeForest, Miss G. Stowe, Mrs. Hackett, Miss Burnett, Miss Curtis, Mrs. Curtis, Mrs. Olds, W. L. Curtis, Mrs. Maas, C. B. Olds.

*Second row:* Miss Bradshaw, Miss Barrows, **Miss Maude Barton**, D. W. Learned, **Rev. James L. Barton, D.D.**, and Mrs. Barton of Boston, Mass., **Mrs. Cross** and **Rev R. M. Cross** of Peking, Miss Judson, Mrs. Pedley, H. Pedley.

*Bottom row:* Miss Cozad, Miss Coe, G. M. Rowland, A. W. Downs, D. Downs, S. F. Moran, H. W. Hackett, M. E. Hall, Sherwood Moran, Mrs. Moran, Mrs. Hall, Mrs. Warren, C. M. Warren.

NOTE:—8 members of the Mission and 4 associate members were not present when the picture was taken.

# JAPAN MISSION NEWS

PUBLISHED BY THE MISSIONARIES OF

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### OCTOBER NUMBER.

Beginning with the October Number, a series of Special Numbers will be published, each covering the work of the Mission and the Kumiai Church in one or more of the 12 centers where the Mission is now working. The first of the series will be the TOKYO NUMBER, which will be fully illustrated, showing pictures of the Kumiai churches, Kumiai pastors and American Board missionaries in Tokyo.

NOTE.—Whenever the word "Kumiai" is used in this publication it will be understood to refer to those churches in Japan (83 of which are independent) that correspond in general to the Congregational churches in America.

## Rev. Arthur Willis Stanford.

**B**ORN in Lowell, Mass., January 10, 1859, a graduate of Lowell High School in '77, of Amherst College in '82, and of Yale Divinity School in '85, Mr. Stanford came to Japan in November 1886, under appointment of the American Board as Missionary. In September he had received ordination to the ministry, and had married Miss Jennie H. Pearson of Lowell, who accompanied him, and who was his constant companion and helpmeet till the time of his death at Auburndale, Mass., July 8, 1921.



Rev. Arthur Willis Stanford.

He was first stationed at Kyoto, where for nine years he occupied the Chair of Hebrew and Old Testament in Doshisha Seminary, until his first furlough in 1895. His work here was characterized by care and thoroughness, and was much esteemed by his associates.

On returning to Japan he engaged for a few years in evangelistic work, a part of this time being spent in Matsuyama. A breakdown in health compelled an early furlough, which lasted about four years, and on his coming back again in 1907 he was stationed at Kobe, where he continued to reside till the time of his last furlough in 1920. Here he acted as Business Agent of the Mission, and was also editor of two publications, "Kyokko" (Morning Light), a little four-page paper in Japanese that was one of the best and freshest monthly tracts that came from the press anywhere, and that had quite a wide circulation; and "Mission News," the monthly organ of the Mission, that did much to keep alive the "family feeling" among the members both in Japan and at home, and to furnish first-hand information of the work to the Board and to the home churches. These publications furnished great channels for the expression of his Christian faith and life; but perhaps the heart and center of that expression was his Sunday afternoon Bible-class for the young men of the city. For this he made the most painstaking preparation, and in the conduct of the class he was always greatly assisted by Mrs. Stanford. This class, which seemed to be the culmination of his Christian thought and activity of the week, was well attended, and took on an international aspect as some of the Chinese young men of the city enrolled themselves as members, and it became the means of forming some interesting and helpful friendships as these two nations in their representatives met together in fellowship to study the Word of God.

While a man of one vocation, Mr. Stanford had several avocations, and was never without some piece of work that seemed at the time to absorb his attention and enthusiasm. One of these was the collecting of lantern slides and the preparation of a series of accompanying lectures exhibiting many phases of life in Japan. These have been used widely among the churches at home. Another was the study of the native religions, Shinto and Buddhism. This study was not confined to books, but his interest led him to make many excursions to visit not only the famous shrines and temples, but also many that were obscure and little known, but that were connected in some vital way with the historical development of the native thought



and faith. No moss-covered temple or shrine or sculptured monument but held something of interest to him, and he had a keen scent for them all. He published some of his findings in "Mission News," but he had collected a mass of material that would doubtless have been put into shape for the edification of others had he been spared for another term of service here.

Among his summer avocations were botany and exploring. Interested in the general flora of the country, he was especially keen upon ferns, and once published a striking list of the many varieties he had collected in the vicinity of Kyoto. There are few probably in the missionary circle who have as wide and accurate knowledge as he had of the plant life in Japan. This love of nature took him off on many a tramp through the country, and always with some higher purpose than simply to tramp. He was a good observer, and one of the by-products of his summer walks around Karuizawa was the valuable "Walks and Excursions" chapter in the annual Handbook, that has been a boon to many.

Mr. Stanford was a gentleman and a scholar, and pre-eminently a Christian. Those who knew him will never forget his friendly and courteous spirit, his love of fellowship and of a good story, his enthusiasm and diligence and his constant reliability. He will be sadly missed from the Mission circle which he loved, and from the circle of the Bible-class that was his enthusiasm. We may well believe that he was welcomed on the other side by many who had called him friend while here; and that he in turn will welcome yet many who owe to him their start on the road to the life eternal.

The end came suddenly to him, near the end of his furlough and just as he was anticipating a return to Japan soon. On June 13th, while on his way to attend the Amherst College Commencement and Centennial, he was stricken with apoplexy, and returned to the missionary cottage in Auburndale, Mass., where he passed away on July 8th. Funeral services were held at the Auburndale Home and also in the chapel of the cemetery at Lowell, Mass., where the body was interred. Dr. Edward P. Drew, of the Congregational Church at Auburndale, conducted the service there. Rev. Enoch F. Bell, American Board Secretary, was in charge of the service at Lowell, having the assistance of Rev. Otis Cary, D.D., and Rev. E. S. Cobb, D.D., of the Japan Mission, and Rev. Charles W. Loomis, of Mr. Stanford's Amherst Class of '82. Mrs. Otis Cary and Miss Katherine Fanning of the Japan Mission were present. Dr. Cary gave a touching address upon Mr. Stanford's life in Japan. Mr. Bell recited "Crossing the Bar," and Mr. Stanford's favorite hymn, "Jesus Calls Us," was sung. Among the floral offerings was a large wreath "From the Mission," which formed the centre-piece.

There were no children, so Mrs. Stanford is left alone. It is the expectation and the hope of the Mission that she will return to Japan and resume her work in the Kobe Woman's Evangelistic School, where for many years she has rendered most valuable service as teacher.

H. B. N.



## Annual Meeting of the Japan Mission.

Karuizawa July 20th-27th, 1921.

**The Custom.**—Since the founding of the Japan Mission 52 years ago there have been forty-nine annual gatherings of the Mission members for conference, inspiration and the transaction of Mission business. This meeting is the one occasion in the year that brings all members together from the ends of the Empire, and to say that it marks one of the most important spots in the missionary's calendar is to express it mildly,—very mildly, in fact. This is the gathering that, besides transacting business, produces the *esprit de corps*, that sustains *morale*, that perpetuates the feeling of belonging to one large family group, which equipment is as important for the proper functioning of a Mission as the possession of houses, lands and funds.

**First Time at Karuizawa.**—For the first time the meeting was held this year at Karuizawa and in July. For many years past the Mission has met in Arima in May. The change was made as a trial this year, since the expense of the Arima meeting was making it prohibitive and the interference with the regular work was always serious, especially for those engaged in educational work.

At Karuizawa, the mountain resort most frequented by missionaries during the summer, 12 American Board families were occupying their own cottages this summer, 3 families were in rented cottages, and 2 families came to board with other households, their visit to Karuizawa being primarily to attend Mission meeting. Of the single women 2 were occupying their own cottages, 6 were in rented houses, 13 were boarding with other members of the Mission, three of the latter coming to Karuizawa especially for Mission meeting. All meals were taken at the cottages, none (except the picnic lunch) being eaten at the place of meeting except by the regular occupants of those cottages. The meetings were held in the Newell cottage, and Committee meetings were divided between this house and the Beam cottage, which is on the same property. Benches and hymn-books were borrowed from the auditorium. A baby organ was also borrowed for the occasion. With the above equipment in place in the main room and large porch of the Newell cottage the opening meeting was held at 9.00 a.m., Wednesday, July 20th, 1921.

**Plan of Meetings.**—The first half hour of each morning was given over to a devotional period, the theme for the entire meeting being "The Revelation of the Divine and its Interpretation." The various subjects under this general theme and the leaders were as follows: "The Open Door of Revelation," Mr. Lombard, who presided as chairman throughout the week's sessions; "The Revelation of the Divine and its Interpretation in the Realm of Thought," Mr. Warren; "In the Realm of Beauty," Mr. D. Downs; "In the Realm of Aspiration," Miss Hoyt; and "In the Realm of Service," Miss McCausland. The devotional period was followed each day by a business session lasting until 12.00. The Mission then reassembled at 3.00 p.m., and, divided into four Committees, continued at work until 6.00. No evening sessions were held.

All questions to be considered by the Mission had been collected in advance by the Docket Committee Dr. Learned, Ch., and arranged in four groups, and each group assigned to a Committee, the plan being for the Committees to reach decisions on all questions assigned them and report these decisions to the business sessions for adoption by the Mission. The subjects given the four Committees, and their chairmen were: "The Work of the Mission," Mr. Hall, Chairman; "The Personnel of the Mission," Mr. Olds, Chairman; "The Organization of the Mission," Mr. Warren, Chairman; and "The Finances of the Mission," Mr. Grover, Chairman. All members of the Mission were assigned places on these four Committees.



RECESS FOR TEA IN FRONT OF THE NEWELL COTTAGE.

**Events.**—Besides the daily devotional periods and the discussion of the recommendations brought in by the Committees, other features characterized each morning's meeting.

**WEDNESDAY.**—Meeting of the "Shadan" (Property-holding body), at which Shadan officers were elected. The devotional service on the opening day included the Annual Sermon given by Mr. Hall, who made a strong plea for "The Gospel of the Open Mind," taking as his text the words, "Behold, I stand at the door and knock." Two quartet selections were given by Messrs. Bennett, Grover, Olds, and Hackett. A meeting of the Mission Church was held from 11.30 to 12.00, presided over by the Church Pastor, Dr. Rowland.

**THURSDAY.**—Reception of the fraternal delegates from the American Board's North China Mission, Rev. and Mrs. R. M. Cross, of Peking, and Rev. H. S. Lieper of Tientsin. (See page 11.) Annual Reports of Standing Committee. Greetings brought by Mr. Iba, Principal of the Baika Girls' School.

**FRIDAY.**—Mr. Gilbert Bowles, chairman of the Committee on International Friendship (a Committee of the Federation of Christian Missions), presented a request for the services of Mr. Beam on part time as Executive Secretary of that Committee.

**SATURDAY.**—Report of Joint Committee on Relations with Japanese Workers and discussion of the Report.

**SUNDAY.**—3.00 p.m., Meeting of Junior C.E. Society, Communion and Memorial Service. Baptism of Donald Ford Moran, Harold Wallace Hackett, Jr., and Margaret Elizabeth Grover. Reception of Stanley Bennett into the Mission Church as full member and the following as Associate Members: Mr. and Mrs. A. W. Downs, Mr. and Mrs. Hackett, Miss Bingham, Miss McCausland, and Miss Burnett.

**MONDAY.**—Election of Committee *ad Interim*.





THE CHILDREN OF THE MISSION TAKEN AFTER THE  
JUNIOR C.E. MEETING.

*Back row, left of banner, left to right:—*Martha Cary in arms of Mrs. Cary, Mrs. Grover with Margaret, Mrs. Moran with Donald, Dr. Rowland.

*Right of banner:* Sarah Bennett, Mr. D. Downs, Mr. Hackett with Betty, Miss Husted, Eleanor Lombard, Mrs. Hackett with Harold, Jr.

*Row in front of banner:* Jeannette Warren, Irving Grover, Genevieve Olds, Charles Olds, Charles Warren, Nannie Bennett, Stanley Bennett, Edward Lombard.

*Front row:* Charles Grover, Sherwood Moran, Jack Hall, Stanford Grover, Faith Beam, Mary Bennett, Dorothy Beam, Helen Cary.

**TUESDAY.**—The main feature of the day was the Annual Entertainment in the afternoon, followed by the Mission's recognition of Miss Barrow's 80th Birthday Anniversary. Picnic supper together.

**WEDNESDAY.**—Closing business sessions.

**Closer Co-operation with Kumiai Churches.**—The most important action taken by the Mission at its Forty-ninth Annual Meeting was the adoption of the plans prepared by the Joint Committee (representing the Kumiai Churches, Mission Workers, and the Japan Mission) looking toward closer co-operation between the Mission and the Kumiai Churches. These plans were adopted substantially as presented to the Mission by the Joint Committee, a few minor changes in wording being made. These resolutions will now be presented by the Kumiai members of the Joint Committee to the Annual Meeting of the Kumiai Church in October. If adopted by that body and approved by the Prudential Committee they will go into effect in January 1922. These resolutions as voted by the Mission are as follows:—

1.—That a union of forces be effected between the Kumiai Body and the Japan Mission in all that relates to the evangelistic work of the Kumiai Body and the American Board.

[Note.—“Evangelistic work of the American Board” means that of the American Board as distinct from that of the three Woman's Boards.]

2.—That the Kumiai Body and the Mission approve of the inclusion of the Mission churches within the Kumiai Body.

3.—That the Board of Directors of the Kumiai Churches, together with three representatives of the Mission, assume full administrative responsibility for all evangelistic work.

4.—That the American Board review the estimates made by the Board of Directors and sanctioned by the Mission in Annual Meeting, and make its appropriations to the Kumiai Body.

[Note.—In No.

4 and subsequent recommendations "Board of Directors" is understood

to mean the regular Board together with the above-mentioned three representatives of the Mission.]



Mr. NISHIO, Secretary, and Mr. HIRATA, Chairman, of the Board of Directors of the Kumiai churches, who were welcomed as fraternal delegates.

5.—That the missionaries of each station of the Mission "join hands" with the local Association of the Kumiai Churches for the purpose of aiding the local churches and promoting general evangelistic work.

6.—That all questions of missionary re-enforcements for evangelistic work, of the return of evangelistic missionaries from furlough, and of the location of missionaries engaged in evangelistic work, be decided by the Board of Directors.

7.—That the administration of the "Evangelistic Loan Fund" be hereafter in the hands of the Board of Directors, who shall also safeguard all prior engagements regarding the use of this fund.

8.—That in evangelistic work the Board of Directors continue the Mission's present methods and policy, practically unchanged, for at least one year after the going into effect of the above recommendations, after which time such adjustments be made as, after careful investigation, seem necessary.

9.—That the above recommendations go into effect from January 1st, 1922.

10.—That, in case a revision of the above recommendations seems desirable, this be effected by conference between the Kumiai Body and the Mission.

**Re-enforcements Called For.**—The Prudential Committee of the American Board is asked to send out the following re-enforcements as soon as they can be found. With but one or two changes this list repeats the unmet requests of last year:—

**FOUR MEN TEACHERS.**—One term teacher Doshisha Academy; one term teacher Doshisha College; one permanent teacher of English Literature Doshisha College; one student worker Matsuyama.

**NINE SINGLE WOMEN.**—One for work among girls and women in Tottori; one in Okayama; two in Miyazaki; one in Matsuyama; one permanent teacher for Girls' School, Matsuyama; one term teacher for Girls' School, Matsuyama; one

Kindergartner, Kyoto; one permanent teacher for Woman's Evangelistic School, Kobe.

**THREE FAMILIES** (ordained men)—Three more families with the three families already appointed, but not located, will meet the needs as follows:—Two families, Niigata; two families, Matsuyama; one family, Tottori; one family, Oka-Tsuyama.

**Successful Pastors and Educators Called.**—The Mission repeated a request made last year, approved by the Prudential Committee but not yet realized, namely that from among the most successful pastors in American Congregational



Rev. DANJO EBINA, D.D., President of Doshisha University, who attended several sessions of Mission Meeting.

churches and from among prominent educators there be sent to Japan one man each year to serve for six or twelve months. He would give a series of lectures on his particular subject in the Doshisha University, would lecture in Kobe College and other Mission institutions, and would travel throughout the Mission holding conferences with missionaries and Christian workers, speaking in schools and churches, and giving freely of his experience and knowledge in advancing the cause of Christianity in this land. A series of such men, one man each year, if chosen from among the strongest men in American Congregational churches and schools, would add greatly to the effectiveness of the Mission's work. Such men could reach thousands of people with the Christian message as they moved about from place to place. Moreover, they would greatly strengthen, encourage and inspire the regular staff of workers, both foreign and Japanese, by bringing to them the results of long experience and study of church methods and religious problems. It is hoped that men can be found who will be released by institutions for six months or a year on salary just as

was done in so many cases during the war. Some may be able to come during their sabbatical year and combine study of conditions in the Far East with direct service to the Mission.

**Transfer of Osaka Property.**—Many actions were taken involving land and buildings, making repairs on Mission property, alterations, etc.; but the most important was that involving the re-location of the Mission residence and the erection of new buildings in Osaka. The plan for selling the present property with a view to buying in the suburbs received approval of the Prudential Committee some time ago. That Committee is now asked by the Mission to approve the purchase of a certain piece of land in the suburbs and the erection of residences on the same, the money to come from the sale of the present property. Residences are needed for one Mission family, two or three women teachers, and one social worker. From money realized from a former sale of property in Osaka it is proposed to erect a Headquarters and Kindergarten building in the factory district (this to be of use to the Kumiai workers as well as to the Mission), and a small Headquarters for the teachers in the Baika Girls' School, this latter building to be used by the teachers between school classes and for Bible Study groups after school hours.

**International Friendship Committee Request Granted.**—The request for a part of Mr. Beam's time as Executive Secretary of the Committee was granted.



In presenting the request Mr. Bowles mentioned the following as some of the lines along which this Committee is working:—Co-operating with the Japan Council of the World Alliance for International Friendship; Development of News Exchange; Bringing Christian thought to bear on International issues; Promoting co-operation between missionaries in Japan, China and Korea; Promoting a spirit of fellowship between Japanese, Chinese and Korean Christians; Serving as a Bureau of Information for all missionaries in Japan as to effective international service. The object of the Committee, in one sentence, is to serve as a medium for promoting the application of Christian ideals in the relations between peoples in the Orient and Occident.

**Other Actions of Interest.**—As usual, the Constitution and Standing Rules came in for a number of revisions, eight amendments being passed. Recommendations were voted regarding a year-end bonus for Mission workers, and that ¥40 be considered the minimum wage for Bible women. A grant was asked for the support of the Canadian Academy, a school for foreign children in Kobe. The work of the National Sunday School Association was endorsed, and appreciation expressed for the Annual Conference of Sunday School workers at Karuizawa and for local conferences. Furloughs were requested as follows:—Mr. and Mrs. Newell, after May 1st, 1922; Mr. and Mrs. Hall, after middle of May, 1922; Miss Field and Miss Husted, on or after July 1st, 1922. It was voted to ask the respective Boards to consider the kindergarten at Hamazaka and the two at Matsuyama on the same basis as the other Mission kindergartens, to approve the plans for a kindergarten in Osaka, and to approve the development of the Hakuikai Day Nursery into a Kindergarten. The Matsuyama Girls' School Constitution was adopted, and it was recommended that the curriculum be extended to cover 5 years instead of 4, the change to take place with the entering class. The method of work involved in the summer camp plans for boys and for girls was approved, and a committee, composed of Miss Coe, Miss Burnett, and Mr. Hackett, appointed to investigate. Action was taken expressing the Mission's joy on the receipt of the news regarding the Council of the Congregational Woman's Foreign Missionary Boards. The formation of this Council is considered a great step forward in comity, in convenience of work and of accounting.

**Time and Place of Mission Meeting Next Year.**—This question was of more than usual interest this year because of the fact that the long-talked-of trial in Karuizawa had been made. A straw vote indicated a majority in favor of Karuizawa; but the final vote, which was understood to eliminate Karuizawa, was as follows:—"That Mission meeting be held in May or June at the time and place to be appointed by the Committee *ad interim*, its decision to be based on a report of investigation submitted by a Committee consisting of Mrs. Pedley and Mr. Moran."

#### Officers and Committees, 1921-1922 (Condensed List).

Chairman—S. F. MORAN.	DeFOREST, D. W. LEARNED (alternate).
Vice-Chairman—C. M. WARREN.	
Field Secretary—H. PEDLEY.	Business Agent—Miss G. STOWE.
Mission Secretary—Treasurer—D. I. GROVER.	Language Committee—H. PEDLEY, G. M. ROWLAND, Miss GRISWOLD.
Committee <i>ad Interim</i> —J. C. HOLMES, H. B. NEWELL, C. B. OLDS, Miss	Publicity Committee—K. S. BEAM, M. E. HALL, Miss HOWE.

**Board of Managers.****KOBE COLLEGE—**

1 Year :—D. W. LEARNED, Mr.  
MURAMATSU, Mrs. PEDLEY, Mrs.  
TSUKAMOTO.

2 Years :—D. I. GROVER, F. A.  
LOMBARD, Mrs. NISHIKAWA, Miss  
COZAD.

3 Years :—S. F. MORAN, C. B.  
OLDS, Mrs. IBUKA, Miss HOYT.

**GLORY KINDERGARTEN AND TRAIN-  
ING SCHOOL—**

1 Year :—Mrs. LOMBARD, Miss  
BARROWS.

2 Years :—F. A. LOMBARD, H.  
PEDLEY.

**Board of Directors.****MATSUYAMA GIRLS' SCHOOL—**

1 Year :—H. B. NEWELL, H.  
PEDLEY.

**Board of Directors.**

2 Years :—Mrs. ISHIHARA, Miss  
DEFOREST.

3 Years :—Mr. AONO, C. B. OLDS,  
Mr. SAWAMURA.

**Advisory Committees.****WOMAN'S EVANGELISTIC SCHOOL—**

Mrs. BENNETT, Miss ADAMS, Miss  
G. STOWE.

**MATSUYAMA NIGHT SCHOOL—**

H. B. NEWELL, H. PEDLEY, Miss  
COE.

**MIYAZAKI INSTITUTIONS—**

Mrs. BENNETT, Mrs. PEDLEY.

**KATSUYAMA KINDERGARTEN—**

C. B. OLDS, H. PEDLEY, Miss COE.

**HAKUAIKAI (Settlement)—**

H. J. BENNETT, Miss COE, Miss  
MCCAUSLAND.

**Theological Magazines for Doshisha Library.**

**A**NYONE who is willing to part with any of the following magazines will confer a great favor by mailing them to Prof. S. Shiu, Doshisha Theological School, Kyoto, who is desirous of completing the files in the library.

**AMERICAN JOURNAL OF THEOLOGY.**

1898, 1899, 1903, 1904, 1906,  
1907-2, 3, 4; 1908, 1910, 1911-1, 2;  
1912-1; 1913-1, 2, 3; 1914.

**EXPOSITOR.**

1890, July, to 1901, December.  
1902, July, to 1910, November.  
1912, April, May, June, July.  
1917, December.  
1920, November.

**BIBLICAL WORLD.**

1888, 1908, 1909, 1910.  
Vol. XXXVII-6.  
Vol. XXXVIII-5.  
Vol. XXXIX-2, 5.  
Vol. XLIII-5.  
Vol. XLIV-2.  
Vol. XLVI-4.  
Vol. LI-4.  
Vol. LII-4, 5, 6.

**HIBBERT JOURNAL.**

Vol. VII (Entirely)  
Vol. X-1, 2, 3.  
Vol. XI-4.  
Vol. XII-1, 4.  
Vol. XVI-3, 4.  
Vol. XVII-1, 3.  
Vol. XVIII-2.

**HARVARD THEOLOGICAL REVIEW.**

1908-1, 4.  
1909-1, 3.  
1910-1, 2.  
1912-1, 2.  
1914-1, 3.  
1916-2, 3, 4.  
1920-3.

## Fraternal Delegates from North China Mission.

THE fact that this year's Mission meeting was held in Karuizawa is one characteristic that will always identify it. Another mark of identity will be the passing of the resolutions looking toward closer co-operation with the Kumiai Body.

A third mark of identification that will never fail in future is that this was the first Annual Meeting of the Japan Mission attended by fraternal delegates from the American Board's North China Mission.



Rev. R. M. CROSS, Mrs. CROSS and Rev. H. S. LEIPER, from the American Board's North China Mission.

Last year the Mission extended invitations to the American Board's four Missions in China to send delegates to the Annual Meeting this year. This was done out of a desire to promote closer fellowship and co-operation with the American Board missionaries in China and with Chinese Christians. The Foochow, Shaowu, and South China Missions were unable to accept the invitation because of the distance and expense involved. The North China Mission, at its meeting in May, voted to accept the invitation and elected Rev. R. M. Cross of Peking and Rev. H. S. Leiper of Tientsin as their fraternal delegates this year. Accompanied by Mrs. Cross, Mr. Cross and Mr. Leiper arrived in Tokyo on July 14th.

From the following day until their departure the days were filled with interviews, conferences, and meetings. From July 16th to 18th they attended the Japanese Students' Conference at Gotemba, where they met many pastors, Y.M.C.A. Secretaries, and university students. Among the prominent Japanese men with whom they had interviews were Dr. Yoshino of the Imperial University; Dr. Ebina, President of Doshisha; Mr. Tagawa, of the League of Nations Association; Mr. I. Kawakami, Japan Peace Society; Hon. S. Shimada, M.P.; Mr. Y. Ozaki, leader of Disarmament campaign; Mr. Maruyama, worker among Chinese students in Tokyo; and Mr. Tsuga, Secretary of Japan Council of World Alliance. Mr. Cross had the pleasure of renewing acquaintance with three friends whom he had not seen since leaving Oberlin School of Theology: Mr. Satake, now assistant pastor in Reinzaka Kumiai Church; Mr. Tada, now professor in the Baptist Theological Seminary in Tokyo; and Mr. S. Shiu, now professor in the Doshisha Theological Department. Besides speeches before the Mission, Mr. Cross and Mr. Leiper spoke before the Committee on International Friendship; conducted the Vesper Service in the Karuizawa auditorium on July 24th; and Mr. Cross (after Mr. Leiper's departure) addressed the Federation of Christian Missions in session in Karuizawa.

Perhaps the most concrete proof of the value of the visit is found in the set of Resolutions adopted by the Federation of Christian Missions. Mr. Cross and the



Secretary of the Committee on International Friendship worked out a set of plans for promoting "fuller understanding and closer co-operation between the Christian groups in the countries bordering on the Pacific." These plans were adopted by the Committee and presented to the Federation. They were adopted by the Federation and the Committee instructed to publish the same in "The Japan Evangelist" and to send copies to Christian groups in Korea, China, Australia, Canada, and the United States (in particular the territories of Hawaii, the Philippines, and the Pacific Coast States). These plans, which are recommended to Missions, other denominational organizations, and individuals, are as follows :—

- (1). The exchange of fraternal delegates to annual Mission meetings in different countries.
- (2). The giving to such delegates and other visitors suitable opportunities for meeting the Christian leaders in the countries visited and for getting in touch with the Christian movements and currents of thought.
- (3). The exchange of Mission reports, magazines and other religious and secular publications, particularly for use in libraries of colleges, Theological Seminaries, Y.M. and Y.W. C.A., etc.
- (4). The desirability of missionaries in one country spending their summer vacations in a neighboring country when possible.
- (5). The promotion of exchange lectureships and scholarships in Christian schools in these countries.
- (6). The promotion of conferences between groups and individual Christian leaders from these different countries.

### The Barton Party in Japan.

SECRETARY JAMES L. BARTON, D.D., of the American Board, comes to the Far East to attend the Dedicatory Exercises of the Union Medical College in Peking in September and important meetings of the Board of Trustees of the Rockefeller Medical Foundation. Though the errand has nothing to do with the administration of the American Board, Dr. Barton is glad to give time and attention to the Missions of the Board in China and Japan. He is accompanied by Mrs. Barton, who is an officer of the Woman's Board, and by Miss Maude Barton.

As the annual meeting of the Japan Mission, this year held in Karuizawa, had just closed, it was convenient for the Bartons to meet nearly all the members of the Mission together. They were met in Yokohama, where they disembarked from the *Empress of Russia* soon after noon, August 1st. The hour required for getting hand-baggage through the Customs was occupied with preliminary conferences with Rev. G. Hirata, Moderator of the National Council of the Kumiai Churches, and Dr. Kozaki, pastor of Reinanzaka Church, Tokyo, and with arranging for fuller conferences later in Tokyo and Osaka with Directors and other prominent men of the Kumiai Body. The party then proceeded to Karuizawa that night. In order to economize time and strength they took lodgings in the Karuizawa Hotel.

The three and a half days of their stay in Karuizawa were filled with personal conferences with members of the Mission; frank intimate interviews with prominent Japanese men of affairs who are summering in Karuizawa; and with informal sessions of the Mission, at which were considered the things that lie nearest to the hearts of us all.

It was a source of great satisfaction and profit to us all to have frank and familiar conferences with Dr. Barton, who has had first-hand, personal knowledge of our problems and purposes ever since his first visit to Japan in 1895. The intimate

fellowship, the opportunities for friendly consideration of some important personal problems, the interested review of some fundamental actions, particularly that for closer co-operation with the Kumiai Body, the consideration of the future of the



Mrs. BARTON, Miss MAUDE BARTON and Dr. BARTON,  
taken at the station just before their  
departure from Karuizawa.

South Sea Islands Missions, the question of the increasingly expensive housing of missionaries, the explanations of the financial stress at the Home Base due to the H. C. of L. and the financial failure of the Inter-Church—the discussion of these and other matters resulted in fuller mutual understanding of many things which concern alike the Mission and the Board.

It was gratifying to discover that the plan for closer co-operation between Mission and Japanese Churches which had been worked out here

with much care and adopted with great unanimity was judged by Dr. Barton likely to receive the hearty approval of the Prudential Committee. This plan provides for the care of the evangelistic work of the American Board being transferred to the Board of Directors of the Kumiai Body, with which shall be associated three representatives of the Mission with voting power in matters concerning the whole evangelistic work of both Mission and Churches.

It was less easy, because of the very largeness of the sums involved, to reach definite conclusions concerning the housing of missionaries in Osaka and Otaru. But the conferences helped us missionaries to appreciate more fully the viewpoint of Board officials in Boston and the difficulties under which they labor; and we trust they helped Dr. Barton to appreciate that what the Mission is asking is not so much new appropriations from the Board's Treasury for new missionary residences as it is permission to transfer residences by sale and purchase to locations more favorable for carrying on the work of the Mission in cities long occupied by the Mission.

Reports from Dr. Pedley, who was present at the conferences in Tokyo, Kyoto and Osaka, and from Mr. Moran, who went over the Osaka property questions on the ground, indicate progress along the same lines as the above-mentioned discussions in Karuizawa. It appears that the plan for closer co-operation with the Kumiai Body was heartily approved by all Kumiai leaders with whom consultation could be had.

The question of the training of an adequate ministry was discussed both in connection with Doshisha Divinity School and the Theological School to be opened this fall in connection with Reimanzaka Church, Tokyo. The plan of uniting all the missionary work in the Caroline and Marshall Islands and placing it under the care of the joint Board of Directors of the Kumiai Body and Japan Mission was also broached. Both these problems—the South Sea Islands Missions and that of Theological Education—will require fuller consideration. Both, however, are now fully on the tapis.

G. M. R.

## Annual Meeting of the Federation of Christian Missions.

Karuizawa, August 1st—4th, 1921.

CENTERING around the Conference theme of "The Problem of the Spiritual in Education" was a group of informative as well as inspirational and thought-provoking papers and addresses, which made the 1921 annual meeting of the Federation of Christian Missions of more than usual interest. In striking contrast to the efficiency of the program of set addresses was the failure of the Conference to organise itself for effective handling of business.

The American Board was ably represented among the speakers by Messrs. Barton, Rowland, and Lombard.

By means of a questionnaire in Japanese, information was secured which enabled Miss M. Z. Pider to demonstrate that the girls in the highest grade schools are influenced by worthy books and magazines, are thoughtful on problems raised by the Japanese family system, and have a desire to serve society. The materialistic phase of student thought seems largely to have passed.

Of forward-looking actions of the Conference the outstanding ones were :—

The attempt to put the Christian Literature Society upon a securer basis by the fixing of ¥350 per delegate as the sum each Mission ought to feel responsible for in support of the Society.

The provision of a term of service for each secretary specialist.

The creation of a committee of investigation to report upon the property situation of the Christian Literature Society.

The suggestion of a plan for co ordinating the committee work of the Federation of Missions with that of the Japanese Federation of Churches.

The adoption of a policy of stressing the work of the Committee on the Promotion of International Friendship through the Churches, one phase of which will be the attempt to obtain young Japanese of Christian character and purpose for term teachers in the Christian educational institutions in Korea and Formosa.

Encouragement to the plan for a united financial office and service for those bodies interested in the project.

The action of the Conference that received most publicity was the decision to make a distinction between the work of the Unitarian Mission and that of the other Christian bodies in the compilation of the Year Book, "The Christian Movement in Japan, Korea and Formosa." Many consider this action unfortunate, but the resolution was carried by a vote of 43 to 29.

For the third successive year the officers and executive committee were named largely or wholly from Central and West Japan. It is the unwritten policy that East and West Japan shall alternate in three-year periods.

Mission representatives at the Federation meeting were F. A. Lombard, H. Pedley, F. Cary, Miss Coe, and Miss M. Stowe.

F. C.



## Annual Meeting of Kindergarten Union.

Karuizawa, July 28th—30th, 1921.

THE meeting opened with a Memorial Service for Miss Ethel Hepburn Correll, a devoted teacher of beautiful character whose death last December was keenly felt by both Japanese and foreign friends. At the time of her death she was President of the Kindergarten Union. This Annual Meeting was presided over by Miss Annie L. Howe, the Vice-President.

On the opening day the principal address in the morning was delivered by Dr. Martin W. Barr, director of a noted institution for feeble-minded children at Elwyn, near Philadelphia. Dr. Barr is a recognized authority in his line and has written several books on the subject. In the afternoon "The Psychology of Parenthood," a book by H. Addington Bruce, was clearly and interestingly reviewed by Rev. Kenneth S. Beam. One of the main thoughts emphasized was that if children are to develop into worthy characters parents must daily set them worthy examples.

Other papers of interest were: "The Disposition of Kindergartners' Time," by Miss Esther Ryan; "Kindergartners' Salaries," by Miss Florence Erffmeyer; "Practice Teaching and Observation in the Kindergarten Training Schools," by Miss Anne Bingham; and "The Kindergarten as a Missionary Agency," by Miss Jessie Wilkinson. It was voted to have Miss Wilkinson's paper translated into Japanese in order that the Japanese teachers might profit by it.

Friday evening was given over to Music and Stereopticon Pictures, a splendid program that proved both entertaining and instructive. The students of the Glory Kindergarten Training School rendered the following: "The Angel," *Rubenstein*; "Maybells and Flowers," *Mendelssohn*; "Largo," *Handel*; "Spinning Song," *Wagner*; and "Lift up your Heads, O Ye Gates," *Lynes*. Japanese and foreign art masterpieces were shown by the stereopticon lantern. Much has been done to standardize Kindergarten stories, songs and games, but pictures have been more or less neglected. Pictures of two types were shown, those of cultural value to the teacher herself and those appropriate for use in the Kindergarten.

The reports made by the 12 branches of the Union and the report of Kindergarten Song Book Committee were of great interest. This long-needed book is now ready to be placed in the publishers' hands. Among the officers for the new year appear the names of Miss Howe as Vice-President and Librarian, and Miss Wakuyama as head of the Committee on Nature Study.

A. B.

## Echoes from Karuizawa.

FROM a personal letter regarding Mission Meeting written by a member of the Mission to friends at home we note the following:—"The most interesting incident was not a part of Mission Meeting proper, at least in its official sense, and that was the celebration of Miss Barrow's eightieth birthday. At the close of the entertainment the hymn 'Rejoice, ye pure in heart,' was started up, an aisle was formed through the

room, and Sarah Bennett and Eleanor Lombard, the two oldest girls, came and escorted Miss Barrows to the front. There she was seated in an arm-chair, and each of the children presented her with a little basket of flowers. Then she was given a big candle, also done up in flowers. While the singing continued the people began to march up to her, each carrying a small birthday candle, which they lighted from her's and then returned

to their places. When all had lighted their candles Dr. Newell made a little speech offering congratulations and presenting a gift from the Mission. It was the prettiest thing I have ever seen done in such an informal way, and Miss Barrows, in replying, said that she would never look at the gift without remembering the faces of all the Mission standing there in the light of candles and singing, 'Rejoice ye pure in heart.' "

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The forenoon of August 8th was given over to a prayer-meeting for the American Board in view of the financial crisis it faces at this time. Forty members of the Mission gathered at the Newell cottage, and under the leadership of Dr. Newell, Mr. Curtis and Miss De Forest offered prayers for the success of the campaign for funds now being carried on and for the success of the American Board work throughout the world.

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At the Memorial Service conducted on Sunday afternoon during Mission Meeting three persons who have died during the year were remembered and their lives reviewed with affectionate regard by those who knew them best:—Rev. A. W. Stanford, an account of whose life is given on other pages; Rev. Horace Hall Leavitt, who was a member of the Japan Mission from 1873 to 1881; and Mrs. Julia Hocking Trueman, who served in the Mission from 1907 to 1910.

\* \* \*

Two meetings that made favorable impressions on Karuizawa audiences this summer were those conducted by the Mission's fraternal delegates from China, a Vesper Service, and the last meeting of the Federation of Christian Missions addressed by Dr. Barton. At the Vesper Service Mr. Cross spoke on the encouraging movements in process in China

to-day, and Mr. Leiper dwelt on relations now maintaining between Japan and China, describing especially the Chinese students' attitude toward Japan. Many stopped after the service to talk with the speakers further regarding the situation in China, and to thank them for their message. Dr. Barton gave a vivid portrayal of events that have taken place in the Near East during the past few years. From his experience in those countries as head of the Near East Relief, and from his contact with the Mission work in Turkey for many years, he has a knowledge of conditions that few men possess.

\* \* \*

Rev. Harry Emerson Fosdick, D.D., of Union Seminary, New York, gave lectures twice daily in Karuizawa, from Aug. 24th to 28th, on the general theme "The Gospel and Contemporary Currents of Thought." All meetings were attended by large audiences that were uniformly enthusiastic over the addresses given. Dr. Fosdick will speak at a number of meetings in Tokyo, and one in Yokohama, before he sails on Sept. 10th.

\* \* \*

The Myogi Conference for Young Women Missionaries was held during the week beginning August 15th, and was attended by a group of eighty. American Boarders present and their responsibilities were: Mrs. Bennett, assigned the spiritual leadership of the conference; Miss Cozad, the daily Bible Study hour; Miss Husted, leader of the choir; Miss Coe, considerable responsibility for arrangements and speaker on "Work among Government School Girls"; Miss McCausland, an hour on "The Need and Possibility for Social Work in Japan"; Mrs. Hall, leader of group discussion on "Work among Women"; Miss Curtis and Miss Field, who presided in the commissary department.

## Personals.

MISS ELIZABETH ILLSLEY, after a year of super-satisfactory service in the Music Department of Kobe College, returned to her home in Evanston, Ill. (908 Seward St.), sailing by the *Shinyo Maru* July 29th.

\* \* \*

Another passenger on the same steamer was Miss Josephine Steinhoff, who has been a teacher in the Bennett home school, and who has given valuable assistance in the Night School and various other Tottori activities during the past year.

\* \* \*

In addition to the two new families, the Woodards and Gilletts, due to arrive on Sept. 9th, word has come of the appointment of two more men for the Japan Mission: Wm. S. Clark of Amherst College, under two-year appointment as associate missionary and teacher in Sapporo; and Leeds Gulick of Oberlin, under regular appointment for work in the Doshisha. The family names of both men mean much in the history of Missions in Japan. Mr. Clark is the grandson and name-sake of Dr. Clark, President of Amherst Agricultural College and founder of the Sapporo Agricultural College. Mr. Gulick is the second son of Rev. and Mrs. Sidney L. Gulick.

\* \* \*

Two members of the Japan Mission were honored with Doctors' degrees at the June Commencements, Rev. E. S. Cobb being made a Doctor of Divinity by his Alma Mater, Amherst College, and Miss Charlotte B. DeForest receiving from Smith College the degree of Doctor of Humanities (L.H.B.).

\* \* \*

Oberlin College conferred the Doctor of Divinity degree upon Rev. Tsuneteru Miyagawa, pastor of the Kumiai church in Osaka. President King, in conferring the degree, gave the following characterization of Dr. Miyagawa: "Highly

influential preacher, pastor and writer, national religious leader, remarkable figure in the Christian movement in Japan, an international force for righteousness."

\* \* \*

The Master of Arts degree was conferred by Oberlin upon Mrs. Elizabeth Keep Clark, president of the Woman's Board of Missions of the Interior, President King characterizing Mrs. Clark in these words: "Interested in all that concerns humanity, gracious and skilful organizer and administrator, for the last eight years president of the Woman's Board of Missions of the Interior."

\* \* \*

Rev. D. Brewer Eddy, Associate Secretary in the Home Department of the American Board, received from Wesleyan College (Ct.) the degree of Doctor of Divinity.

\* \* \*

Jerome D. Davis, in company with Sherwood Eddy, has spent the past summer in England studying the Labor Movements. Mr. Davis is to be Assistant Professor at Dartmouth College this year. Address: Hanover, N. H.

\* \* \*

Miss Elizabeth Ward and Rev. Frank P. Stoddard were married in St. Cloud, Florida, on May 1st. Their permanent location had not been decided in the last letter received from them, calls having come to Mr. Stoddard from Baptist churches in as widely separated States as California, Oregon, Florida, and New York. Mail will reach Mr. and Mrs. Stoddard if addressed to Box 49, R.F.D. 4, Kokomo, Indiana.

\* \* \*

Miss Sarah Nagai, graduate of Kobe College and Oberlin College (1918), was married to Mr. Shiko Kinsaura in San Francisco on May 26th. Mr. Kinsaura is a graduate of the University of Chicago. He has been ordered to report



to his Government for conference concerning the League of Nations.

\* \* \*

On March 31st occurred the wedding of Miss Harriet Newell, daughter of Rev. and Mrs. H. B. Newell, to Mr. Samuel D. Hunter at the Euclid Avenue Congregational Church, Cleveland, O. Mr. and Mrs. Hunter are now living in Cleveland, where Mr. Hunter is engaged in the automobile business.

\* \* \*

Dr. Tasuku Harada writes from the University of Hawaii, Honolulu:—"There is here a fair representation of Kobe College Alumnae . . . The college ought to be proud of Mrs. Kishimoto's good work in the Y.W.C.A. She is considered the best interpreter of English into Japanese. She translated all lectures for Japanese teachers given by several professors last spring, and an address by the Governor for them on the completion of the examination, and has been highly praised for her splendid accomplishment."

\* \* \*

The American Board missionaries who have left for furlough during the past six months are Mr. and Mrs. E. S. Cobb, and sons, William and Scribner, Miss Katherine Fanning, Mrs. M. L. Gordon, and Miss Alice Cary. The next to leave on furlough is Miss Searle, who sails on Sept. 10th.

\* \* \*

Irving Olds, who will be a senior in the Oberlin High School this fall, has had a position this summer as a man-of-all-work in an Oberlin home. Edward Olds has spent the summer on the Benedict farm near Beloit, Wis. He enters the High School in September.

\* \* \*

To Mr. and Mrs. Wellington Newell of Cleveland, Ohio, a daughter, Jeanne Florence, was born on April 22nd.

\* \* \*

Mrs. M. C. Gile, of Colorado Springs, arrived in Japan August 16th, and has

been visiting in Karuizawa. Mrs. Gile, who is an intimate friend of Mrs. Stanford and Mrs. Otis Cary, has long been connected with the W.B.M.I. work. She is accompanied by Miss Bill of Cambridge, Mass., who also has done much for the missionary cause as well as for the churches at home. Mrs. Gile and Miss Bill will spend two months in Japan, and then go to China, India, Egypt, and Greece.

\* \* \*

On July 22 a daughter, Katherine Heaton, was born to Mr. and Mrs. A. W. Downs in Karuizawa. Arriving as she did while Mission meeting was in progress, the young lady will long be remembered as the Mission Meeting Baby.

\* \* \*

Mr. and Mrs. H. W. Hackett, with Betty and Harold, Jr., are to move to Tsuyama, Okayama-ken, in September for their second year of language study.

\* \* \*

At a meeting of the residents of the new mountain resort at Lake Nojiri, Mr. H. J. Bennett was elected president of the Summer Residents' Association.

\* \* \*

Helen and Martha Cary, the daughters of Mr. and Mrs. Frank Cary, are ill at Karuizawa with what appears to be a light case of typhoid fever.

\* \* \*

The Mission extends its sympathy to Mr. and Mrs. Woodard, recently appointed missionaries to Japan, in the death of their only child, Betty.

\* \* \*

Rev. N. Yonezawa, pastor of the Kobe Kumiai Church, and now on a visit to America, writes enthusiastically of his experiences. He attended the National Council as delegate from the Kumiai churches. Other places visited were Chicago, Oberlin, Cleveland and Buffalo.

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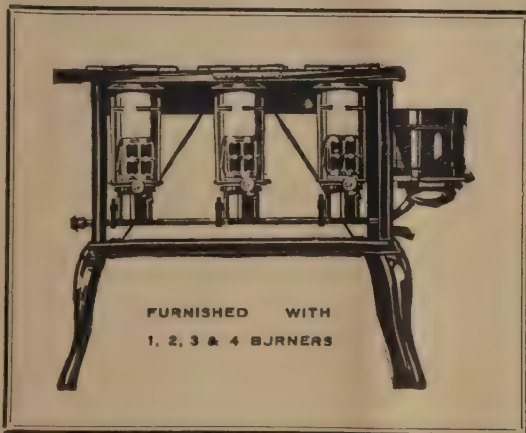
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# Japan Mission News



## PASTORS OF KUMIAI CHURCHES IN TOKYO.

*(The names of the churches or office are given in parentheses after the pastors' names).*

SECOND ROW, LEFT TO RIGHT:—REV. S. NOGUCHI (HONGO); REV. S. SAWAMURA (CH. EVANGELISTIC DEPT. OF KUMIAI CHURCH); REV. T. SAWAYA (JONAN); REV. Y. HIRATA (YOKOHAMA); REV. K. MINOMIYA (EX-PASTOR KYOBASHI); REV. K. TSUNASHIMA, (BANCHO); MR. S. MATSUMOTO (SUGAMO).

FIRST ROW, LEFT TO RIGHT:—REV. T. TSUGA (SUGINAMI); REV. K. TAKAHASHI (KYOBASHI); MR. S. TANAKA (ASST. YOKOHAMA); MR. N. SATAKE (ASST. REINANZAKA); MR. S. WADA (ASST. HONGO); REV. Y. NIHEI; MR. S. SETO (OMORI); REV. S. IWAMURA (ASST. REINANZAKA).

## Tokyo Number.

PUBLISHED BY

THE MISSIONARIES OF THE AMERICAN BOARD OF COMMISSIONERS  
FOR FOREIGN MISSIONS  
AND THE ALLIED WOMAN'S BOARDS

## A STORY OF ARCHIEVEMENT IN THREE CHAPTERS.

### CHAPTER ONE.

JULY 1ST, 1921.—Treasurer Gaskins of the American Board reports that last year's deficit of \$240,000 (Sept. 1, 1920) has increased to \$430,132, and that with the closest possible economy there is a possibility of the deficit increasing to \$450,000 by Sept. 1, 1921.

### CHAPTER TWO.

JULY 9TH, 1921.—The following Night Letter from National Council meeting in Los Angeles is telegraphed to the Boston Headquarters of the American Board by Secretary Patton :—

"National Council meeting with American Board gave long consideration to Board's serious financial condition. Unanimously adopted report says suggestions of retrenchment, cutting salaries of missionaries, cutting off services of native workers, withdrawing from fields consecrated by efforts and lives of missionaries unthinkable. To announce we were to break our lines and fall back dismayed by great duties and opportunities before us would be disastrous to courage of missionaries, *morale* of our churches, and betrayal of loyalty to our Divine Leader. Deficit not due to fault of missionaries nor officers of Board nor lessening contributions of churches, but disastrous changed conditions following war, which no prudence could have averted. We think officers of the Board can count upon loyalty of our members to the Board and to Jesus Christ as a mighty asset by no means exhausted. It is for them with confidence and courage to draw upon this resource, and they have not only the permission but the mandate of the National Council and of the Board to do so. End of quotation. We have the denomination behind us. Our friends will not fail us at this critical hour. Each will do his part. Ask for large number of sacrificial gifts."

### CHAPTER THREE.

SEPT. 1ST, 1921.—Cable sent from Boston to Dr. Barton in China and relayed to the Japan Mission :—

"Fiscal year closed without debt increase."

### THE SEQUEL.

And there was great rejoicing among the missionaries. For them to realize that the home churches had raised in addition to their regular contributions \$210,000 in less than two months has convinced them as no other fact would that the churches have no intention of ordering a retreat, but are with the missionaries in their determination to carry on their work with greater vigor than ever. Further evidence of the intentions of the home churches through their Mission Board is seen in the arrival of the six new missionaries on Sept. 9, 1921. Still further evidence has just appeared in the form of cables from Treasurer Gaskins authorizing the purchase of a residence for the Carys in Oturu, the purchase of a building site for Osaka station, and the first payment on a new site for Kobe College. Are we downhearted? No-o-o-o !!!



# JAPAN MISSION NEWS

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### NOVEMBER NUMBER.

The November issue will be the Shikoku Number, the second in the series of Special Numbers devoted to the work of the Kumiai church and American Board Mission in certain cities or districts. This coming Number will cover the work of the Kumiai churches throughout the island of Shikoku as well as that of the Mission in Matsuyama and the surrounding district. Rev. H. B. Newell, D.D., is in charge of this material.

**NOTE.**—Whenever the word "Kumiai" is used in this publication it will be understood to refer to those churches in Japan (83 of which are independent) that correspond in general to the Congregational churches in America.

## Kumiai Churches in Tokyo and Vicinity.

REV. TATSUJIRO SAWAYA.

**Origin of Churches.**—In writing the history of the Kumiai churches in Tokyo one must first of all pay tribute to the splendid work of the Rev. Hiromichi Kozaki, who was responsible for the starting and organizing of many of the

THE REINANZAKA  
PARSONAGE.



REV. H. KOZAKI,  
Pastor of Reinanzaka Church, Tokyo,  
founder of three Kumiai Churches  
in Tokyo.

prominent churches of this great city. This noted preacher is at present the pastor of the large Reinanzaka church, which appears in this number of the *Japan Mission News*. Another fact of equal importance is that, with one exception, the entire Kumiai work in Tokyo was started and organized without any help from the missionary body.

After the opening of the Doshisha by Dr. Joseph Neesima, the American Board centred its forces in this important educational work in Kyoto, and as this increased, evangelization was begun at several important cities and towns in the western part of the Empire. In this way Tokyo was left to other denominations, and soon representatives of the Presbyterian and Reformed Missions were in the Capital starting their net-work of schools and chapels. Furthermore, when the young men of the famous Kumamoto Band graduated as Christians from the Doshisha, most of them began their work either near Kyoto or at some western or southern part of the Empire. However, among these young men was one named Kozaki, who had hoped to begin his life-work at Mizusawa, a town north of Sendai. He had left Kyoto, and had stopped at the Capital to visit some fellow-Christians who had been baptized by American Board missionaries and who were meeting regularly under the name of "Ginyo-sha," meaning "A band of sheep." This group, some nine in number, urged Mr. Kozaki to begin his work right there in the Capital instead of in the North,

and they urged with such insistence that he finally yielded to their appeal and soon, in 1879, organized a small church which became the foundation of the present Reinanzaka Church.

For some years he continued as pastor of this church which he had organized, and then resigned to take on the organization of a Christian weekly paper and monthly magazine in the city. While carrying on this work he found time to organize in another section of the city a group which in later years was to become the Bancho church, with Mr. Kozaki as its first pastor. Mr. Kozaki left this church to take up the work as president of the Doshisha, where he remained a few years, returning later to Tokyo, where he soon founded a new work, that of the present Kyobashi church organization. After some years away from the Capital he thus returns and now becomes the pastor of the combined Kyobashi and Reinanzaka groups. Later still the Kyobashi church was developed by the Home Mission Society and became a Kumiai church with its own pastor.

Hongo church, one of the most prominent in Tokyo, was first started by Rev. T. Yokoi, and after a few years went out of existence. But the church was later taken up and carried on successfully by Dr. Ebina, who built on the former foundation, and finally organized in 1897. At this period was also born the magazine called *Shinjin*, the work of Dr. Ebina's hands. Although now the president of the Doshisha University, he still continues his writings for the magazine.

Chitose church is the extension of the Reinanzaka church, and Omori the extension of the Kyobashi church. Waseda church was first started by the Home Mission Society, and the Citizens' Church was started and finally organized through the personal efforts of the Rev. Mr. Kubushiro. Jonan church was organized by the late Dr. Pettie soon after his coming to Tokyo from Okayama. Dr. Greene, while in Tokyo, gave his time and service to already developed churches. Sugunami and Sugamo churches were both branches of the Hongo church before becoming independent.

**Educational and Social Activities, Organizations.**—Regular schools in connection with the Kumiai churches are few, but, on the other hand, there is some very fine work being done by three or four kindergartens which stand high in repute among the Japanese. The Jonan Industrial School is making a real contribution in satisfying the need for an education among store and factory hands, there being now some thirty students attending, with six teachers, either members or friends of the church and all volunteers for the work. Jonan also has a Sewing School carried on by the ladies of the church, with a dozen or more students attending.

Perhaps of most importance is the announcement that Mr. Kozaki will start a Theological Seminary in connection with his church. Students are already planning to enter this school, and much is hoped from this enterprise. One of the most interesting pieces of work being done is that of the Rev. K. Tsumashima, of the Bancho church, who some eleven years ago opened up a place where personal problems of all sorts were to be discussed. During this time 2,800 people have found help and comfort from the pastor's ministrations.

Practically all the churches have what is known as "Fujin-kai," ladies' meetings or societies. These societies are in many cases the life and power of the church and are responsible for much practical Christian work.

Besides the ladies' societies, organizations of young men and women flourish in nearly all Kumiai churches. There are also societies for the older women, and there are laymen's evangelistic leagues. Hongo church has an orchestra that plays at church services and at social gatherings.



SOME KUMIAI CONGREGATIONS AND SUNDAY SCHOOLS  
IN TOKYO AND VICINITY.



JONAN CHURCH  
SUNDAY SCHOOL.

SUGINAMI CHURCH  
CONGREGATION.



OMORI CHURCH  
SUNDAY SCHOOL.



YOKOHAMA CHURCH CONGREGATION.



BANCHO CHURCH.  
Membership 650.

A FEW OF THE WELL-KNOWN  
KUMIAI CHURCHES  
IN TOKYO.



REINANZAKA CHURCH.  
Membership 966.



KYOBASHI CHURCH.  
The church that was  
formerly a bank.  
Membership 97.



REINANZAKA CHURCH  
INTERIOR.



BANCHO CHURCH INTERIOR.

Special mention must be made of the well-known Reform School for boys (Katei Gakko) conducted at Sugamo since 1898 by Rev. Kosuke Tomeoka. The school has proven in every way successful, 75 out of every 100 boys being sent out into the world as good, law-abiding citizens. A part of Mr. Tomeoka's equipment for affecting the desired reformation in his boys is found in Hokkaido, where two farms are maintained, one of 1,790 acres and one of 770 acres. The boys work on these farms. Both their physical development and moral discipline have been effectively promoted by the outdoor life and daily work on the farms.

### KUMIAI CHURCHES, TOKYO AND VICINITY.

Names of Churches	Names of Pastors.	Dates of founding	Membership.	Added during 1920.	S. S. Students	Annual Budget	Charities.	Average attendance at Sunday Services.
Reinanzaka ..	H. Kozaki	Dec. 1879	966	40	489	¥8,000	¥ 360	175
Bancho .....	K. Tsunashima	Nov. 1886	650	21	127	3,500	3,850	100
Yokohama ..	Y. Hirata	May, 1894	338	17	275	3,300	780	55
Hongo .....	S. Noguchi	Sept. 1897	1,280	89	303	7,188	500	165
Chitose .....	N. Shimosone	May, 1898	23	2		200	51	5
Kyobashi .....	K. Takahashi	Feb. 1903	97	10	30	3,500	400	28
Waseda .....		Nov. 1909	92	35	101	1,419	298	44
Omori .....	S. Seto	May, 1913	156	25	180	950	57	38
Tokyo Shimin		July, 1918	42	3	110	1,000	135	13
Jonan .....	T. Sawaya	July, 1917	85	24	90	372	760	27
Suginami .....	T. Tsuga	Mar. 1919	118		40	1,550	15	
Sugamo .....		Jan. 1921	58		70			35
Totals .....			3,905	266	1,815	30,979	7,206	685

**Location and Membership.**—Hongo church is located near the Imperial University and in a district that is counted one of the largest student centers in the world. Its membership and Sunday audience is therefore composed largely of students and professors. Bancho church is situated in a part of the city where many men of rank live, and counts among its members families of nobles. It has been nicknamed the church of the "long sleeves" because of the distinction in former days of the length of sleeves worn by the upper class. Reinanzaka is proud of its middle-class constituency, while Yokohama and two or three other churches have succeeded in creating a homelike atmosphere that makes them "family" churches. These two churches and most of the other Kumiai churches in Tokyo are located in the residential districts. There is one exception to this, however, in the case of the Kyobashi church, which has its home just off the Ginza, the busiest business section of Tokyo, the only "down-town" church of them all. Omori is a seashore town, while the Suginami church is in one of the beautiful inland suburbs. Waseda church takes its name from the famous university of that name and is becoming more and more the home of the university students.

The average congregation is thus made up of many classes: students, professors, salaried men, professional men, a variety of government officials, business men, those connected with commercial and industrial companies, and owners of stores and factories of various kinds. There are no Kumiai churches located in strictly factory districts, and so there are few factory workers among their members. Few military men are found in these churches. With the exception of a major-general, there are no high officers found in the list of members.



**Church Members of Prominence.**—Viscount Okabe, ex-Minister of Education, and a member of the Privy Council at present, and Viscount Torii are both members of the Bancho church. Major-General Kajizuka is also a member of the same church. Among the professional men are S. Yoshino, Doctor of Laws, and a professor at the Tokyo Imperial University; N. Yazu, a Doctor of Science and a professor of the medical department at Keio University; S. Sato, Doctor of Mechanics and professor of the Tohoku University; G. Daikuhara, a Doctor of Agriculture and an official in the Department of Agriculture; H. Nishizaki, Doctor of Pharmacology and an official on the Metropolitan Police Board; K. Imai, Doctor of Laws and an ex-member of Parliament; T. Misawa, Ph.D., principal of a Middle School in Osaka; H. Sunada, Doctor of Mechanics and an official in the Department of Home Affairs—all these men stand very high in character and in their attainments, and are all members of the Kumiai churches of Tokyo. Among prominent business men included in their membership are:—S. Miyoshi, one of the high officials of the Mitsubishi Company; B. Ota, of the Mitsui Bussan Co.; T. Shidate, ex-president of the Hypothec Bank; S. Matsuyama, M.P.; T. Kobayashi, owner of Lion Dentifrice Factory; T. Oba, president of the Yamato Silk Company in Yokohama and the superintendent of the Okayama Orphanage; K. Nishino, the manager of the Shirokiya Department Store; Kishiguro, president of Kyoritsu Electric Co.; B. Fuku-naga, owner of the Keiseisha Book Store are all well known members. Dr. K. Kubo, vice-president of St. Luke's Hospital, an authority on women's diseases, is a member of the Kyobashi church. S. Iwaya, better known as "Sasami," a member of Reimanzaka church, is one of the noted authors for children and one of the most popular speakers in the Empire. K. Nakamura is a member of the Hongo church, and a very well known writer. He goes by the name of "Shun Nakamura." S. Arima, a member of Yokohama church and governor of the Kosuge Jail, is a man of high reputation in reform work. H. Mitsugi, a judge of children's court, an authority in his profession, and Y. Ishikawa, a journalist, are both noted men in their work. Noted women, too, are to be found among the membership. Tetsuko Yasui, member of the Hongo church, is head professor of the Women's University in Tokyo; Aya Kuribayashi, a painter of known repute; Baroness Nakamura; Mrs. Haseba, widow of the late Mr. Haseba, ex-Minister of Education; Mrs. Hatano, wife of S. Hatano, M.P.; Mrs. Inouye, wife of K. Inouye, of the Furukawa Mining Company, are women who occupy high positions in the Tokyo social group, and all belong to the Bancho church.

Rev. K. Tomeoka and the Rev. T. Makino are two men who hold unique positions as advisers to the Home Department. They are known as two of the most efficient men the Department ever had. (Mr. Tomeoka's Reform School is mentioned on page 6.)

The very interesting thing about some of these men is the way they have carried their Christianity into their work and professions. Take, for example, what might be called the Mikimoto church, not a regular church, but a place where the workers of his great pearl factory may attend services on Sundays. He is a member of the Hongo church. Mr. Makino, one of the advisers to the Home Department, is the regular pastor, and the church has already over a hundred members, and at the present time we are told a great reform has started in the factory,—a reform in factory and private life. As a consequence this practical Christianity has meant a great reduction in the number of sick hands in the factory; the taking of things from the factory has almost stopped; and the savings of the factory people have increased to a large extent. Mr. Mikimoto's store is on the Ginza, and his factory is near Hibiya Park. In a number of factories and stores owned by Kumiai men Christian services are held regularly for the employees.

## American Board Work in Tokyo.

**What a Visitor Sees.**—When you visit most of the American Board stations in Japan the missionaries will guide you to their institutions, schools, kindergartens, social settlement, churches, etc., and the visitor can see in a short time the



amount and the value of the work that is being done. But when the visitor reaches Tokyo he must prepare himself for an experience that will be different from all that has gone before. Here he will find one Mission residence and one small church in a rented building. These will be the sole evidence of the presence of American Board missionaries so far as property is concerned. And if the visitor arrives in the forenoon of a week-day he will in all probability find no missionaries in sight at either the residence or church, and this in spite of the fact that there are now eleven American Board missionaries in and around Tokyo. Where, then, will one find these missionaries and what will they be doing when found?

### Where Missionaries Work.—

On the aforesaid week-day forenoon the visitor will have to travel across the city from the Mission residence (some 50 minutes by street car) and inquire for the National Y.M.C.A. building. Here on the third floor he will find the offices of two of the men in neigh-

bouring rooms (Nos. 24 and 25). Both of these men are giving their time to enterprises fostered by the Federation of Christian Missions, the union organization in which are affiliated 32 Missions. Over one office door you will read "Japanese Language School," and within you will probably find one of the men, J. C. Holmes, busy over the affairs of this important institution, of which he is the Director. In the next office K. S. Beam is serving as part time Executive Secretary of the Federation Committee on International Friendship. In the same office with him will be found Rev. T. Tsuga, a Kumiai pastor who is also Secretary of the Japan Council of the World Alliance for International Friendship. These two men representing respectively the missionaries committee and the Japanese Christians Committee are working together to promote the application of Christian ideals in international relationships and to promote understanding and co-operation between Christian groups bordering on the Pacific. The other American Board men and women will be found in the class-rooms of the Language School striving with might and main to "master" the Japanese language. These are the recently arrived missionaries who are to spend two years in the Language School before taking up their regular work.

**Training Ground for New Missionaries.**—It is in Tokyo that the new missionaries secure their last instruction and preparation before they settle down to

their life-work. The Language School furnishes them with that indispensable part of missionary equipment—ability to speak the language of the people. With the School's corps of 7 experienced Japanese teachers, with the inspiration that comes from study with 80 or more fellow-missionaries, and under the leadership of Mr. Holmes, who was selected from among all the school's graduates as the man best fitted for the position, with all this assistance the new missionary has an opportunity for acquiring a knowledge of the Japanese language that the older missionaries, who did not have this opportunity, envy. But the two years in Tokyo give the new men and women more than a knowledge of the language. It is in this city that they make their first acquaintance with Japan, with the average Japanese citizen, with the customs, progress, habits of life and thought, with political, social and religious conditions. It is in Tokyo also that the new missionaries have their first experience in the work for which they came to Japan, for practically all carry on at least one Bible study group in English for Japanese college students. Sometimes these classes meet in the missionary's home, but more often in the \*Mission church or one of the 10 Kumiai churches in Tokyo and vicinity.

**Jonan Church.**—Jonan church has the enviable reputation of being the strongest of all the churches now being developed to independence by the Mission, although it is one of the youngest of the Mission's 39 organized churches. Under the efficient leadership of Rev. Tatsujiro Sawaya, who has been its pastor since the church was started five years ago, the church has grown with unusual rapidity. Besides a thriving Sunday-school, an energetic Women's Society, and Christian Endeavor Society, the church is now carrying on two night schools, one for young men and the other for young women who can secure their education in no other way than by study at night. Besides his work for the church Mr. Sawaya gives a great deal of time to assisting the missionaries. During the period when the new missionaries are adjusting themselves to their new surroundings, and when they can speak little or no Japanese, then of all times is "when a fellow needs a friend." Mr. Sawaya is that "friend" to the new missionaries. His willingness to do anything that needs to be done, from addressing a letter in Japanese to assisting with the moving of furniture up and down the three floors of the Mission house, has won for him the gratitude of all the American Board missionaries who have lived in Tokyo in recent years.

**Station Personnel.**—For the past year three American Board families have made up Tokyo Station—Mr. and Mrs. Hackett, Mr. and Mrs. Downs, and Mr. and Mrs. Beam. Miss Sarah Field was a member of the Station until March, and Mrs. Sistare until June. The two families and Miss Field lived in the Mission house in Azabu, while the Beams lived in a rented house in Zushi until April, when they moved to Kamakura. Mrs. Sistare lived in a Japanese house for her year of language study. Besides Language Study Mr. Hackett and Miss Field assisted Jonan church with Bible Study groups and Classes in Hymn Singing, while Mr. Downs conducted a Bible Study group in the Reinanzaka church. Mr. Beam assisted in looking after certain phases of Mr. Holmes' work in the Language School while continuing his study, and also had charge of the Mission's magazine and publicity work. Mrs. Sistare is now in Sapporo and Miss Field in Kobe College.

The return from furlough of Mr. and Mrs. Holmes and the arrival of the new missionaries increases the station force from 7 to 11. Mr. and Mrs. Gillett are taking the place in the Mission house left vacant by the removal of Mr. and Mrs. Hackett to Tsuyama, while Mr. and Mrs. A. W. Downs continue to live in the

\*The one church fostered by the Mission, known as the Jonan church, will be found in the list of churches on page 6, and is mentioned on page 3. A picture of the Sunday School is on page 5.



same house. Mr. and Mrs. Woodard have found a home with Dr. and Mrs. Oltmans, members of the Reformed Church (in America) Mission living on the compound of Meiji Gakuin, the Presbyterian college. It is expected that either Mr. Leeds Gulick or Mr. D. Downs will be in Tokyo this year for language study and will live with the two families in the Mission residence. Each member of the station will find ample opportunity for some Bible Study group or other form of service in the Mission church or one of the many Kunitai churches in Tokyo.

K. S. B.

## Record Number of New Missionaries Arrive.

It is seldom that the Japan Mission has had the experience of welcoming into its family circle 6 new missionaries on the same day. This number arrived at Yokohama on the *Shinyo-maru* from San Francisco on September 9th. These most

welcome reinforcements are Mr. and Mrs. Clarence S. Gillett from Goldendale, Washington; Mr. and Mrs. Wm. P. Woodard, Kalamazoo, Mich.; Leeds Gulick, Oberlin, Ohio; and Wm. S. Clark, Cambridge, Mass. The party enjoyed the chaperonage of Mr. and Mrs. J. C. Holmes, who were returning to the Mission after their first furlough. Mrs. J. C. Edwards, mother of Mrs. Holmes, was also a member of the party.



NEW ARRIVALS ON THE PIER AT YOKOHAMA.

Back row, left to right: Leeds Gulick, Wm. S. Clark, W. P. Woodard, and C. S. Gillett.

Front row: Mr. Gillett, Mrs. Woodard, Mrs. J. C. Edwards, and J. A. Decker, an American Board Missionary for the Grinnell-in-China School.

As the number of new missionaries arriving on one day surpassed previous records in recent years, so also was there a record delegation of American Board mis-

sionaries on the dock to welcome the new arrivals. The arrival of the boat at the time when missionaries were returning from Karuizawa to take up their fall work made it possible for a number to stop off in Yokohama long enough to greet the new missionaries before completing their journey homeward. Those who were on hand when the boat finally drew up at the dock were Mr. and Mrs. Clark, Mr. and Mrs. Newell, Mrs. Rowland, Miss Adams, Miss Field, Miss McCausland, Messrs. Curtis, Hackett, Sawaya and Benn.

The passing of the baggage through the customs was completed sufficiently by noon to permit the party to take lunch together at the Liberty Hotel. Mr. and

Mrs. Woodard and Mr. and Mrs. Gillett started for Karuizawa immediately after lunch, Mr. Hackett accompanying them. Mr. Gulick followed them a day or so later. Mr. Clark spent two days in sight-seeing in Tokyo and neighborhood before starting north. He was accompanied to Sapporo by Mrs. Rowland.

The addresses of the new missionaries are as follows:—

Wm. S. Clark, c/o Rev. G. M. Rowland, Kita Ichijo, Higashi 6-chome, Sapporo.

Mr. and Mrs. C. S. Gillett, 12 Honmura-cho, Azabu, Tokyo.

Leeds Gulick, (temporarily), „

Mr. and Mrs. W. P. Woodard, c/o Rev. A. Oltmans, D.D., Meiji Gakuin, Shirokane, Tokyo.

The new address of Mr. and Mrs. Holmes and Mrs. Edwards is 3031 Oimachi, Tokyo-fu. Although the post-office address reads Oimachi, the Holmes' residence is reached from Omori station. A ten-minute walk up the main street to the right of the station brings one to a temple, on the right of which the Holmes family is now living in a foreign-style house.

## Doshisha Trustees' Meeting.

**A**T a special meeting of the Doshisha Trustees on Sept. 15th, twelve were present, in addition to the Business Manager and one of the Secretaries. Mr. Holmes appeared for the first time since his return from furlough.

The following were some of the questions discussed:—

1.—Preparation for the coming Semi-centennial in 1925 (Doshisha was founded Nov. 29, 1875). A proposal to raise a special Endowment Fund, and in addition erect several memorial buildings was brought before the meeting; but finally a Committee of Five was appointed to study all the possibilities of the situation and report by the middle of November. Committee:—Nakamura, Iba, Miyake, Yamamoto, and Pedley.

2.—The renting of 900 tsubo of land from a near-by temple in order to enlarge the athletic grounds. Voted to rent.

3.—The threatened deficit for the current year. It was voted that Business Manager Ashikaga be released from office work as much as possible during the remainder of this year in order to push the campaign for the Three-year Maintenance Fund of 100,000 yen. Only about 40,000 yen are in sight at present.

4.—The establishment of a University Medical Department. It was voted to open up correspondence with friends abroad in the hope of receiving an endowment.

After the meeting had closed the Trustees adjourned to the chapel to attend the funeral service connected with the recent death of the wife of Mr. Suzuki, Principal of the Middle School.

H. P.

## FAMILIAR QUESTIONS ANSWERED.

**Questions.**—Do the Japanese really take hold of Christianity? Do they maintain Christian institutions themselves without the aid of missionaries? What evidence can you give that Christianity has secured such a foothold in Japan that its future development is assured?

**Answer.**—Read Mr. Sawaya's article on the Kumiai churches in Tokyo and Vicinity on page 2.

## Who's Who Among the New Missionaries.



**Clarence Sherman Gillett.**—Birthplace: Sterling, Colorado. His boyhood was spent in Claremont, Cal., where he attended Pomona Academy and College, graduating in 1916. Was elected a member of Phi Beta Kappa. 1916-17 were spent in Harvard Law School. Graduated from Union Theological Seminary in 1921. Took a business course of 14 months in Los Angeles Business College, and for a part of one year had charge of a small bank. In 1917 was Religious Work Director for the Y.M.C.A. at Camp Lewis, Wash.



**Marion Magoun Gillett.**—Birthplace: Oberlin, Ohio. Her father was professor of Latin and Greek at Oberlin. Her home until her marriage was in Cambridge, Mass., where she attended Cambridge High School. Graduated from Wellesley College in 1917, and then took a graduate course in Home Economics at Simmon's College. Taught for a year in the Tabitha Cumi Maternity Home in Jamaica Plain, Mass., giving the courses in cooking, sewing, and household management. Church membership: Shephard Memorial Church, Cambridge, Mass.



**William Parsons Woodard.** Birthplace: Kalamazoo, Mich. Lived in Kalamazoo during boyhood, graduating from Kalamazoo College in 1918, and from Union Theological Seminary in 1921. For 5 years was assistant in Public Library in Kalamazoo. Has worked with the Anti-Saloon League. Was president of the college Y.M.C.A. for two years. While studying in New York he assisted the Japanese secretary of the Cosmopolitan Club in work for Japanese students. Church membership: First Congregational Church, Kalamazoo.



**Harriet Mead Woodard.** Birthplace: Ann Arbor, Mich. After graduating from Ann Arbor High School, she entered Battlecreek Sanatorium, taking 10 months of nurse's training. Studied in College for Women, Western Reserve University, Cleveland, Ohio, receiving scholarship honors. Has served as nurse, companion, assistant in college library, and until recently was housekeeper and supervisor of the Day Nursery in a settlement in lower New York.

*[Short sketches with pictures of other new missionaries will be continued next month.]*



## Prof. F. A. Lombard to Peking University.

( ) N Sept. 16 Prof. F. A. Lombard and Mrs. Lombard left Kyoto for Korea and China. In Korea Prof. Lombard expected to attend the annual meeting of the Federal Council of Missions, after which he was to go on to Peking in time for the opening of the fall term of Peking University, where he is to spend one term lecturing on Shakespearean Interpretation and the History of Japanese Education. He has been asked also to give a series of lectures on Present Conditions in Japan and International Relations. Prof. Lombard will return to his work in the English Literature Department of Doshisha University, Kyoto, on the completion of his engagement in Peking, which will occupy about eight weeks.

Prof. Lombard's experience will be watched with a great deal of interest by all who are interested in promoting closer contacts and better relations between educational institutions in Japan and China. It is hoped that plans may be developed for securing regular exchange lectureships every year between such institutions as Peking University and Doshisha University.

## News from the Stations.

### HOKKAIDO.

Asahigawa church celebrated the twentieth anniversary of its organization with appropriate services September 18th. The sermon was preached by Rev. K. Nukaga, just returned from a six years' pastorate in Oakland, California. There were twenty-six accessions to the church on confession. There were three consecutive nights of strong presentation of Christian truth by Messrs. Nukaga and Ebizawa. And these special efforts had been preceded some weeks earlier by two other series of meetings for Bible study and prayer in preparation for this great day of the feast.

With all the rejoicing over the past, both pastor and people have their eyes and purposes centred upon the days to come—the service they can render from this the day of their attainment of their majority, so to speak, as a church. The future is bright with promise.

\* \* \*

Mr. William S. Clark II., who reached Yokohama with other new and returning members of the Mission by the *Shinyomaru* September 9th, is already at his post in Sapporo. Mr. Clark comes for a term of two years as Associate Missionary to give his whole time to ministry in the Sapporo church in close association with the pastor, Rev. Akira Ebizawa. Na-

turally he cannot be expected to learn the vernacular in two years. His contact will be through English, and consequently mostly with University and other students who are learning English.

Mr. Clark joined the Sapporo Station September 13th, which happened to be his twenty-first birthday. He attained his majority with us. A warm welcome of course awaited him from both the station and the church, because his coming is the fulfilment of the prayers and hopes of two years and more. He is warmly welcomed also by President Sato, of the University, who was a pupil in 1875-6 of his grandfather, Dr. William S. Clark, who organized the Sapporo Agricultural College, from which under the guiding hand of Dr. Sato has been developed the present Hokkaido Imperial University. This wider university circle greet Mr. Clark in advance for the sake of the memory of his grandfather, whose name he bears.

Already in less than a week Mr. Clark is becoming orientated in his new surroundings, and is making friends for his own sake.

G. M. R.

\* \* \*

### MAEBASHI.

The possibility of a new site for summer cottages being opened up on Lake

Akagi, near Maebashi, is promising. Messrs. Pedley, Warren, Hackett, Hall and several men from other Missions visited the place last month. An inquiry regarding the possibilities resulted in an invitation from the provincial government officials to come and inspect the site. When the men arrived in their tramping togs they were rather upset to be met at the station by "Banzai" and escorted to the Governor, by whom they were cordially received. The Governor gave the party the use of his own automobile and another government machine for the trip up the mountain, as far as the roads permitted autos. The trip to the top of the mountain was completed on foot under the guidance of the officials of the province. The only hardship experienced was after dinner that night, when all were asked to write some original poetry for the official guides as a remembrance of the trip. It is reported that some land has already been purchased, and it is thought possible that a new summer colony may develop.

\* \* \*

Maebashi has lost its pastor again, this time by the going of Mr. Ishikawa to America, where he is to study at the Pacific Seminary while serving a Japanese Church as assistant pastor. Mr. Ishikawa has done some very fine work for the Maebashi church, having raised the audience to fifth place in the Kumiai denomination. We wish him great success in his new field of labor. Just as we bid farewell to one we welcome another. Kiriū has just welcomed their new pastor, the Rev. Mr. Kanazawa, a man with a university training who comes to take up the work laid down by the former pastor, Mr. Hishimoto. Kiriū should be very proud of this fine addition to its ranks, and we hope for good things from this church.

M. E. H.

\* \* \*

#### TOKYO.

Preparations are rapidly being completed by the Kumiai ministers and laymen in Tokyo for their responsibilities in connection with the coming meeting of

the National Council to be held in the Hongo church, Tokyo, October 6th to 10th. The picture on the cover of this Number was taken at a meeting of the Kumiai ministers in Tokyo when they were making plans for the Council. The Moderator, Rev. Y. Hirata, is seen seated at the left of the higher table. The National Council will be preceded by a conference of an inspirational and devotional nature at Gotemba, where the Y.M.C.A. Summer Conferences are always held.

K. S. B.

\* \* \*

#### KOBE.

The Woman's Society of the First Kumiai Church in Kobe engineered a concert on a big scale Sept. 12th. Baron Vietinghoff, a Russian pianist, a Japanese violinist, a Russian baritone, and a Japanese soprano soloist gave the program. The very quiet attention and enthusiastic applause made evident the rapid development in the appreciation of the best foreign music.

\* \* \*

The Kobe missionaries are rejoicing over a new tram-line, called the Nakayamate route, which runs within a short distance of the Mission residences, and from which one can transfer to Hyogo, Suma, Akashi, Kumochi, Osaka, or to the shopping and shipping districts of Kobe. The route is beautifully built, and makes a new life for Kobe residents.

\* \* \*

The Glory Kindergarten roof has been mended again and again until rotting bamboo underpinning made further repairs useless. A new roof had to be made. But where was the money to come from? The estimate called for \$388.50. There was no such sum in the treasury, the Board at home could not be asked, and so about 15 of the mothers of Glory Kindergarten children were invited to talk things over. Result: the women took the whole responsibility into their hands, printed tickets for a lawn party,

and sold nearly if not all of 200 tickets at \$2.50 each. The roof is now finished, and all hands rejoicing.

\* \* \*

While the new roof was being put on Glory Kindergarten an interesting dialogue took place between the principal of the Kindergarten and the principal of the next door Primary School. Work was proceeding at the same time on the Primary School building, a fine three-storied structure of brick and concrete.

Kindergarten Principal: "You see, even though we can not have a fine new building like yours we are doing what we can with the old one."

Primary School Principal: "I love that old house. I think of all the many interesting things that have been done there."

Kindergarten principal bows her thanks and leaves with a warm feeling about the region of her heart.

A. L. H.

\* \* \*

#### MIYAZAKI.

The Annual Hyuga Summer Conference for Young Men was held in

Miyazaki in August, the main speakers being Mr. Sameatsu Mushakoji, famous for his writings and the founder of the "new village" in Hyuga made up of people with new and high ideals, and Mr. R. Inouye, a former pastor long in America and Europe, now a resident of Miyazaki. There was a large attendance at all meetings.

\* \* \*

The Young Men's Association of Miyazaki church spent a week together at Aoshima, an island of several acres 10 miles from Miyazaki. The island is covered thickly with large palms found only on this island. Among these trees one seems quite in a tropical country.

During the heavy rains of summer the floors of Miyazaki houses were covered with water for one day and with mud for a longer period. No houses or people were washed away.

\* \* \*

The world has begun to move again after the summer slow down, and evangelistic prospects are good.

C. A. C.

### Personals.

Miss Eva Earle, of California, has been appointed as teacher in the Matsuyama Girls' School. Miss Earle is to arrive at Yokohama on the *Tenyo-maru* November 3rd. On the same steamer will come Miss Mary J. Hall, of Los Angeles, who is to teach in the home school of the Beam family, and serve also as secretary of the International Friendship Committee.

\* \* \*

Miss Lena C. Williams, of Kansas, is to arrive at Yokohama on October 4th on the *Taiyo-maru*. Miss Williams is to teach in the Baika Girls' School, Osaka, under a two-year term contract with the school. Miss Williams will be welcomed by others than the school and the American Board missionaries, since she is a

relative of Rev. and Mrs. W. H. Erskine, of the United Christian Mission in Osaka.

\* \* \*

Kobe College is expecting word soon of the appointment of a teacher to succeed Miss Illsley in the Music Department. Fortunately Miss Steinmetz, of Osaka, has consented to assist in that Department until the new teacher arrives.

\* \* \*

Mr. Harold M. Lane is the new instructor in Sapporo University. He arrived on the *Kashima-maru* Sept. 9th. Mr. Lane is now rooming with Mr. Clark in the home of Dr. and Mrs. Rowland.

\* \* \*

Miss S. A. Searle sailed on the *Siberia-maru* Sept. 10th, for her furlough in

(Continued on page 16)



America. On the day before she sailed the Kobe College alumni in Tokyo gave a banquet for Miss Searle in Joshi Gakuin. Address : c/o Woman's Board of Missions of the Interior, Room 1315, 19 So. La Salle St., Chicago, Ill.

\* \* \*

Mr. Chas. S. Bates has sent out to Mr. Hall a Balopticon lantern with complete equipment for use in the churches in his field. Mr. Hall expects to make the first use of his new acquisition in a tour of his field in October.

Rev. and Mrs. J. E. Knipp, of the United Brethren Mission, Kyoto, are occupying the residence left vacant by the absence on furlough of Mr. and Mrs. E. S. Cobb.

\* \* \*

Dr. and Mrs. McSparran, of the American Episcopal Mission have rented the other half of the double house in which Dr. and Mrs. Pedley are living in Kyoto.

## JAPAN MISSION NEWS

The official line of communication between the American Board's Japan Mission and :—

1.—The Home Offices, including American Board Secretaries, the Prudential Committee, and Secretaries of the three Woman's Boards.

2.—The following Congregational Churches supporting members of the Japan Mission :—

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3.—The Woman's Board Branches supporting work in Japan.

4.—Relatives and friends of members of the Japan Mission.

5.—Congregational colleges and seminaries.

6.—American Board Missions in other countries, particularly China, South Sea Islands, and India.

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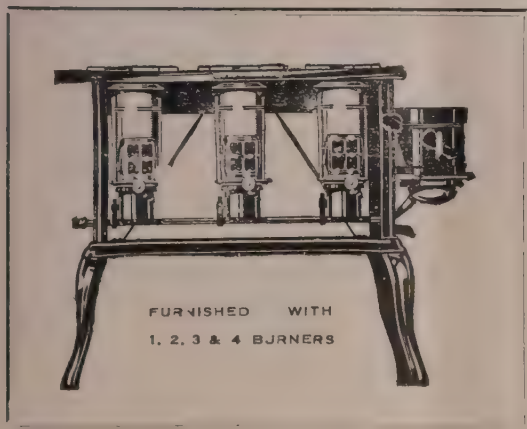
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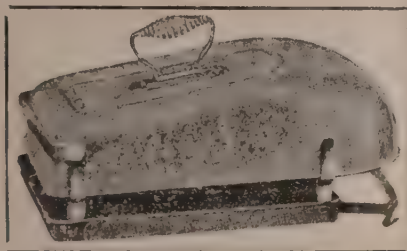
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## ANNOUNCEMENTS

The May issue will continue the series of Special Numbers, and will be devoted to the work of the Japan Mission and Kumiai Church in Kyushiu.

**NOTE.**—Whenever the word "Kumiai" is used in this publication it will be understood to refer to those churches in Japan (84 of which are independent) that correspond in general to the Congregational churches in America.

## THANKS TO SUBSCRIBERS.

To those who have renewed their subscriptions or who have sent in new subscriptions during the last few months the Publicity Committee extends thanks and makes acknowledgment to each by name on this page. The figures after the name indicate the month and year when the subscription expires. When the subscription has been paid for by a friend the name of the recipient only is given.

### UNITED STATES.

Rev. G. Allchin, Mass. ....	7/22	Mrs. J. C. Rouse, Cal. ....	12/22
Miss Georgia M. Beam, N.J. ....	12/22	Miss Flora Starr, Cal. ....	1/23
Mrs. J. H. Beam, W. Va. ....	12/22	Mrs. Frank P. Stoddard, N. J. ....	7/22
Dr. James A. Blaisdell, Cal. ....	12/23	J. R. Titus, Cal. ....	3/23
Miss Annie C. Bridgman, Mass. ....	2/23	Miss Marian Voorhees, N. J. ....	2/23
Rev. L. V. Buschman, N.J. ....	3/23	Miss Irene Walling, N. J. ....	2/23
Miss Lucy Ella Case, Cal. ....	8/22	Rev. F. N. White, Ill. ....	5/23
Miss Esther Collins, Mich. ....	3/23	F. H. Warner, N. Y. ....	2/23
Mrs. L. C. Douglas, O. ....	8/22		
Mrs. Elizabeth C. Fisher, Cal. ....	8 24	<b>CHINA.</b>	
Marshall P. Gaines, N.Y. ....	7/22	Dr. W. E. Macklin ....	3/23
Miss Marcia Gray, Va. ....	9/22	Rev. Watts O. Pye ....	7/22
Miss Julia Gulick, T.H. ....	7/23	Mrs. F. W. Stevens ....	8/22
Rev. O. H. Gulick, T.H. ....	8/23		
Mrs. S. L. Gulick, O. ....	2/23	<b>JAPAN.</b>	
Rev. S. L. Gulick, N.Y. ....	7/22	Rev. L. B. Cholmondeley ....	4/22
Mrs. L. S. Hall, Cal. ....	12/22	Prof. E. W. Clement ....	8/22
Mrs. J. P. Hallett, Mass. ....	8 22	Rev. A. D. Hail ....	7/22
Miss Grace Huber, N.J. ....	2/23	Rev. Y. Hishimoto ....	10/22
Miss Sophia Johnson, N.J. ....	2/23	Miss Louise Imhof ....	12/22
Mr. Geo. Medved, O. ....	5/23	Rev. J. E. Knipp ....	1/23
Henry C. Ordway, Mass. ....	2/23	Miss Virginia MacKenzie ....	7/22
Mrs. J. H. Pettee, Ill. ....	7/23	Rev. C. Noss ....	9/22
Mrs. Douglas Pinkerton, W. Va. ...	12/22	Mr. J. Oga ....	12/22
Mrs. W. W. Ramsey, Ill. ....	2/23	Mr. F. Parrott ....	3/23
		Mrs. C. Tenny ....	7/22
		Mr. S. Yuasa ....	10/22

## In the Beginning—Kobe.

### Its Place in the History of the American Board in Japan.

Kobe was made an Open Port in .....	1868
This first Missionaries of the American Board, Dr. and Mrs. D. C. Greene, arrived in Kobe .....	1870
The first preaching service for foreigners was begun in Masonic Hall, Kobe, by Dr. Greene in .....	1870
The first American Board Mission Meeting was held in Kobe in Dr. Davis' house, men only being allowed to vote .....	1872
Dr. Berry in charge of the Hyogo Ken Hospital .....	1872-1877
The first single women missionaries of the American Board, Misses Talcott and Dudley, arrived at Kobe and lived in Dr. Davis' family in the Japanese house .....	1873
First prayer-meeting for the Japanese in Kobe conducted in the Japanese language was held in Dr. Greene's house (where No. 22 now stands).....	1873
First Sunday-school conducted in Japanese, the first of its kind in Japan: Dr. Berry superintendent .....	1873
Dr. Berry while in Kobe was called to give medical advice in the prison. Later he received permission to inspect prisons in general, and his subsequent report to the Government "was the beginning of discipline reform in Japan, a great light in the darkness of our prison system." .....	1873
First preaching chapel in Kobe on Moto-machi, 4-chome .....	1873
First work in what is now Kobe College begun by a day school for boys and girls, conducted by Misses Talcot and Dudley .....	1873
First Congregational Church organized in Kobe .....	1874
First Christian newspaper in Japan established in Kobe. This was one of the first newspapers of any kind in the land, "Shichi Ichi Zappo": Mr. Imamura Publisher, Mr. Murakami Editor, Mr. O. H. Gulick Associate ...	1875
First building put up for Kobe College (the present home for foreign teachers).	1875
<b>OPPOSITION:</b>	
Japanese mother in tears: "You will only educate concubines for wicked foreigners"; "Your girls walk like men"; "Your girls do not cast down their eyes in church."	
The Mission:—"You will never fill that big building—it's foolish?" .....	1875
First tours made by Dr. Atkinson. Matsuyama and Imabari opened through his preaching in .....	1876
First Bible School in Japan for women established in Kobe .....	1880
First Congregational Kindergarten begun in Kobe under the auspices of the Women's Society of Kobe Congregational Church .....	1889
First Christian Training School for Kindergartners in Japan opened in Kobe...	1889
Kobe Union Church organized by Dr. and Mrs. Atkinson in.....	1894

## Kobe's Roll of Honor.

- 1921.—Rev. A. W. STANFORD..... Lover of men, nature and books.  
 1921.—Miss ELIZABETH TORREY... Organized Musical Department of Kobe College.  
 1913.—Mr. A. J. HILL ..... Mission Treasurer and Business Agent 1890-1896.  
 1913.—Dr. D. C. GREENE ..... Missionary Statesman.  
 1911.—Miss ELIZABETH TALCOTT... Founder (with Miss DUDLEY) of Kobe College.  
 1910.—Dr. M. L. HOLBROOK ..... Organized Science work at Kobe College.  
 1910.—Dr. J. D. DAVIS ..... Hero of the Mission.  
 1908.—Dr. J. L. ATKINSON..... "In labors manifold."  
 1906.—Mrs. J. L. ATKINSON ..... Love of her home, the Union Church and the Mission.  
 1904.—Miss CORA A. STONE ..... Helped to put the Kobe School on a College basis.  
 1901.—Miss JULIA E. DUDLEY ... Founder (with Miss BARROWS) of the Kobe Women's Evangelistic School.

"Were half the power that fills the earth with terror, were half the wealth bestowed on camps and courts given to redeem the world from error, there were no need of arsenals and forts."

IT makes us proud to read our list. As we try to tabulate the churches which they helped to establish, the leaders which they helped to train, the Christian literature for which they were responsible, the educational work which they did, their influence on the statesmanship of Japan, of the individuals they led into Christian living, the homes they helped to purify, the suffering they alleviated, there is but one thing to say:—

They gave impetus to that spirit which has helped Japan to a point where she is willing in 1922, with other Powers, to limit her "arsenals and forts."  
 "Who will follow in their train?"



Rev. A. W. Stanford.

## Meditation.

"BRING ye the whole tithes into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3:10.

We want that promised blessing; we want the blessing of money enough for all needed projects: new college buildings; kindergarten work; Bible school and houses to live in without too much ventilation or too much landlord. We want the Power and Presence of the Spirit of God Almighty to work through and dwell in us.

Is *lack* a part of the Divine plan for us and His work? We do not believe it. Should we think "poor" thoughts? Has not our opulent Father an abundant supply for us and all His work? Should we make our greatest appeal to men and Boards, even though we are their representatives?

MISS H. FRANCES PARMELEE.



## Kobe Kumiai Churches and Other Independent Institutions.

IN Kobe and vicinity there are ten Kumiai Churches, the four in Kobe having been strong and self-supporting for many years. The six outside of the city have an average membership of sixty.

Kobe Church, with its 1,139 members and an annual apportionment of ¥2,550 for the general work of the denomination, may well be counted one of the strong churches of Japan. It still continues to use the old building which to many of us seems the most dignified, well-proportioned church edifice in Japan. This past year they have given their pastor, Rev. N. Yonezawa, a year's travel in America and Europe. This church and the three W.B.M.I. institutions are in the same vicinity, much to the advantage of all. A very strong and active branch of this church shares in the services of the two assistant pastors and two Bible-women.

The three other churches in Kobe have each of them good buildings and chapels, all built within six years past. Rev. S. Inaizumi came to Tamon Church fifteen years ago from a professorship in Doshisha Theological Seminary and has grown with his church till now he is one of the leaders in the denomination. Rev. T. Tanaka combines the pastorate of Hyogo Church with the deanship of the Woman's Evangelistic School. Rev. S. Hasegawa adds to his pastoral work at Kumochi much service to the denomination at large, and has won the name of Statistician of the Churches. The membership of the four is:—Kobe 1,139, Tamon 299, Hyogo 254, and Ikuta 160, while the Sunday-schools number respectively 629, 122, 137, 153.

The work of Kobe Station has been largely educational, but as individuals the missionaries have shared in the activities of the independent churches, in their Sunday-schools, Bible-classes, women's meetings, in training church choirs and in calling in the homes.

There are eight Christian institutions for social service in Kobe, and with five of them we have been in the closest touch from their beginnings.

- 1.—THE HOME FOR EX-CONVICTS. (See page 16).
- 2.—KOBÉ ORPHANAGE, conducted by Mr. Yano for almost thirty years, has one hundred children being cared for in safe, wholesome surroundings.
- 3.—THE HOSTEL FOR WOMEN, conducted by Miss Watanabe, an early graduate of Kobe College.
- 4.—THE SCHOOL FOR THE BLIND, the founding of which in 1905 is one of the romances connected with our work, is flourishing these days. The optimism of the blind, by its very audacity in attempting what a seeing person would not dare to do, has brought great success to the institution. They have a commodious building and are now adding a dormitory for fifty pupils. The location is fine, and how those seventy-five "blindies" do enjoy the view of mountains and sea, as people exclaim over it. Great lovers of nature are they, as evidenced by thirty of them recently climbing Mount Rokko, three thousand feet up and a walk of fifteen miles, just to see the view!
- 5.—KOBÉ WOMAN'S WELFARE ASSOCIATION, conducted by Mrs. Jo for women who are in trouble of any sort. At various places about Kobe where scores of suicides take place yearly, Mrs. Jo has placed signs with the following message: "Wait a bit, you who are about to commit suicide! Come and talk it over with me!" Then follows her name and address. In two and a half years, as a result of seeing or reading about the Wait-a-bit boards, 719 women have come to her or corresponded with her, many of them coming to live in the Home for a time.

MISS GERTRUDE COZAD.

## Current Events at Kobe College. A Gift from the Empress.

THREE years ago it was a visit from the Emperor's representative that honored the college. This March it was the Empress that sent a messenger. Her Majesty was detained a few days in Kobe on her way south on a pilgrimage to pray for the health of the Emperor. She consulted our Governor Ariyoshi as to what girls' schools should be officially inspected.

"I recommended yours for one," said Governor Ariyoshi to me, "because yours is the oldest, and moreover, yours is one of the best schools in the entire country. Baron Omori, chief officer of the Empress's household, is to be her messenger to you. He wants to visit classes, and I want you to show him the things that will give an idea of your strong points, like English, music, gymnastics, history, and science. I notice in regard to my daughter in your school that she does not have



Baron Omori, the representative of the Empress, welcomed to Kobe College by students and faculty.

to work too hard, but that what she does do is intended to develop her ability, not merely to put her through a given round. I want Baron Omori to see that side of your work. Also you know the old idea that Christianity was not consistent with patriotism and our national organization. I want you to show him that it is."

So we did our best, and after the class-visiting Baron Omori graciously met the entire student body in the chapel, listened to the singing of one of the beautiful original Christian patriotic hymns, and gave a few appropriate remarks about the purpose of his coming and Her Majesty's ideals for the women of her country.

Later expressions of his impressions show that he thought our girls showed an unusually active, energetic spirit; that he was pleased to find the grounds and buildings clean and well kept; that he specially appreciated an academy algebra class and the bearing and ability of the teacher, one of our last year's college graduates (the youngest teacher in our academy); and that he admired Miss Mary Stowe's English conversation method. After Dean Kawasaki and I had made the proper call of gratitude at the suburban palace later in the day, we received through the Governor a so-called "cake-gift" from the Empress for the teachers and students of the school. The disposition of this gift, two hundred yen, is now under consideration by a joint committee of the faculty and students. It is to be used in some way that will be a permanent reminder of Her Majesty's favor.

CHARLOTTE B. DEFORD.

(Kobe College continued.)

## Our President Emeritus.

MISS SUSAN A. SEARLE, for twenty-three years the head of Kobe College and since 1915 its President Emeritus, is now on furlough in America. She will return in the autumn to continue her valued work on the teaching staff and among the Alumnae. She writes enthusiastically of meeting Kobe College Alumnae in California and in New York, and is making frequent addresses before old and new friends of the college. The tribute paid to Miss Searle in Mrs. Tsukamoto's article on Alumnae Activities is representative of the esteem and affection in which she is held by hundreds of Japanese women who have passed under her guidance for a longer or shorter time at Kobe College.



Miss Searle.

## Notes from the Office.



Miss DeForest.

[MISS DEFOREST was born in Japan of missionary parents and was educated both here and in America. She is an alumna of Smith College, from which she received last year the honorary degree of Doctor of Humanities. She began work in Kobe College in 1905, and ten years later became president. She is connected with the Missouri Branch of the Woman's Board of Missions of the Interior.]

THE Faculty of Kobe College is even more international this year than usual! Of the fifty-one persons on its teaching and administrative staff, forty Japanese (seventeen men and twenty-three women, with thirty-two Christian out of the forty), nine American, one Canadian, and one German.

The student enrolment for 1921-2 has broken the record in every department: College 195, Music 23, Academy 344,—total 562.

A religious census taken in the winter revealed the interesting fact that except for some fifteen or twenty students that claimed to belong to some sect of Buddhism or Shintoism, the student body fell into three nearly equal divisions. One-third consisted of baptized Christians, one-third of those who believed Christianity but had not publicly confessed it, and the last third of those claiming to have no religion. This group was composed largely of students in the higher department who had recently come in from Government schools. Some thirty-five in the baptized group were the only Christians in their families. The number of student baptisms in 1921 was twenty-five. Nine different Christian denominations were represented in the student body.

The number of students receiving financial aid has been smaller than usual, because the money would not go as far as formerly. The Student Aid Committee has applied a fund of about \$700 (mainly personally contributed) to help thirteen girls with tuitions and seventeen with part or all of their board. Seven daughters of pastors have received free tuition.

The curriculum changes that go into effect this April are chiefly concerned with the organization of a Junior College as a separate department of the institution. For our own academy graduates the Junior College takes two years, for those of



(Kobe College continued.)

most other secondary schools three years. Above this stands the Senior College (*Daigaku*), also of three years—an arrangement somewhat different from that in American institutions, but corresponding to the educational system for men in Japan. The Senior College puts its main emphasis on English Language and Literature, offering a special training for would-be English teachers. The course in the whole institution now totals ten years, from the academy entered at Junior High School age of twelve or thirteen, to graduation from the Senior College. This reorganization indicates a definite step in advance, in line with the trend of the educational times in Japan.

CHARLOTTE B. DEFEST.

## The Homes We Draw From



Dean Kawasaki.

[Mr. Kawasaki, a graduate of the Tokyo Higher Normal School, has been dean of the Academy Department of Kobe College since 1919. His specialty is English. He starts this June on a year's leave of absence for travel and study in America.]

IT might be of interest to the readers if we mention what sort of students come to K. C. for study. Of late years, partly on account of general aspiration after girls' higher education and partly on account of the shortage of institutions such as ours, the number of applicants to our school has greatly increased.

The total number of applicants last spring (1921) was 453, out of which only 152 were admitted on strict examinations for selection.

The majority of our present students are from the homes of upper middle-class people from the various quarters of the empire. This we owe, to a certain extent, to the established influence of our alumni who have scattered all over the country since their first graduation in 1882. Another reason for this increase is surely owing to the vital force of our Christian education, the need of which is beginning to be felt among our society at large. For Japan is awakening from her indulgence of



A Group in the Junior College.

the material civilization that has overpowered the spiritual since the opening in her country fifty-five years ago. She has already begun to seek for the higher ideals for bringing up the Western civilization that have served as the motive power. And this is the reason why our students are mostly from the homes of upper middle-

(*Kobe College continued.*)

class people—the leaders of her society. There are among the students, daughters of some noted educators, such as Dr. Tanimoto and Dr. Shigeta, and daughters of Mr. Kikuchi and Mr. Susukida, the famous novelists.

Again, we have the daughters of Dr. Momose, the well-known physician, Governor Ariyoshi and Mayor Aikawa, and the daughters of some leading business men. On the other hand, we have some girls who have come from the homes that can hardly manage to afford the school expenses of their daughters, some of them are self-supported, while others are aided students.

T. KAWASAKI.

## English as a Missionary Weapon.

[The MISSES STOWE came to Japan in 1908, and have since 1910 been identified with Kobe College. Though Connecticut women and Mount Holyoke Alumnae, they were adopted by the Woman's Board of Missions of the Interior in Chicago, and their connections are with the Iowa and Michigan Branches. Miss Mary Stowe is largely occupied with English teaching. Miss Grace Stowe teaches biology, and has charge of employees and the treasury.]



Mary E. Stowe.

"WON'T you teach us English?" is a familiar question to the new missionary.

"Certainly, if you'll stay for an interpreted Bible talk," she answers.

While the weapon is being shaped and sharpened, English is merely bait for the missionary purpose. Once the weapon gains skill, it attracts, as the many men's Bible-classes in English prove. Since my closest connection has been with compulsory English, my problem is to find possibilities enough in that to justify the energy put into it in our school. At first English may help much in training eye, ear, tongue to be more alert, quick, movable. How hard it is for the tongue to stir from its favorite position to pronounce short *i*.

Little by little it may influence character by developing or strengthening habits of accuracy, concentration, honesty. As the weapon gets sharper, reading classes give opportunity for emphasizing the fundamentals of living, courtesy, loyalty, friendship. The College girls find deep problems of twisted living and inspiration in Silas Marner, Macbeth, and others. When a girl will write that *Paradise Lost* is very difficult, but that it is so interesting that she willingly makes the effort, the teacher feels that her work in reducing such subjects to the simplest English terms is amply repaid. When girls in conversation classes bring such topics as capital and labor, the Japanese marriage system, co-education or the ideal educated woman, the hour is all too short. Neither should theme work be forgotten, for there the tongue-tied girl has her chance to reveal herself to the understanding teacher and to be guided into higher living.

Often the girl or teacher finds herself saying, "I can't say this in English clear enough to make you understand." If she stops there discouraged, nothing is possible; but to the one who sees in that problem the opportunity for making her sword two-edged, all things are possible. "Most records are smashed in work or play because some one loved what he was doing." Then monotony vanishes and the English teacher's ideals steadily brighten.

MARY E. STOWE.

(Kobe College continued.)

## The Business End.

WITH half time for teaching, my share of the so-called "business end" has at least to take turns with the Academic work in being at times slighted.



Grace H. Stowe.

Just now the "office" sees many an interesting sight. Many little girls just about to graduate from the lower schools are bringing their application papers and fees for entrance here in April. Some come with relatives, some alone, and some with a group of class-mates. As I sit in my corner, out of view, except through my little window, I can note the studied indifference or the frank concern with which they inquire how many have already applied here. Our number now (March sixth) is one hundred and fifty, and applications are received until the twenty-fifth of this month. Our accommodations, however, allow of our admitting but seventy to our first-year class in the Academy department.

Every school day the treasurer's office is open the first fifty minutes in the afternoon; but as a matter of fact, practically all my free periods are spent in the office, and three evenings a week a man from one of the banks helps on the accounts.

Some days one picks up happy interruptions too, like this:—A former teacher just called and in our conversation told of one of our Academy graduates who had earnestly wished to be baptized while here in school, but her father, whose younger sister's marriage with a Christian had been unfortunate, would not allow it. Now, however, as a marriage has been arranged with a man whose reputation and whose connections are all that could be desired, even though he is a Christian (!), the father consented to the girl's baptism, which took place two weeks ago.

The accounts can never be merely mechanical with the need of turning cash into Christians.

GRACE H. STOWE.

## The Land Campaign.

HERE are two Alumnae, "hataraki buri de," as Mrs. Ichida said when she sent the picture. That means in working form, for they are coated and scarfed to make calls on behalf of the Land Fund. Since that memorable day last November when the Alumnae decided to raise all the money for the new college campus, unceasing plans and efforts have started. The purchase of seventeen acres at Okuradani, twelve miles away, for \$60,000 has been accomplished with the help of loans. Pledges are being gathered in and activities planned for raising money. One Alumna who made a large pledge said, "It is really rather heavy for me, but I will have it paid in somehow from the group of us relatives."

Opposition, or reluctance to contribute, is met in some quarters on account of poor business or hard times, or "because it is a Christian school," or "because women don't need a higher education." Governor Ariyoshi answered the last when he said, "We want a higher course in our Government girls' school here, and are only waiting to finance such a one. So we are glad that Kobe College has already provided one for us."



Mrs. Ichida and  
Mrs. Yanase.



(Kobe College continued.)

A non-Christian family that made a liberal contribution to the fund had had two daughters at Kobe College. The girls had told their younger brother something about Christianity and had taught him some hymns. Last winter, in an illness that proved fatal, the boy took so much pleasure in hymn-singing and showed such an attitude of heart in suffering that the family wondered, and gratefully acknowledged what he had indirectly received from Kobe College.

C. B. DEF.

## The Kobe College Alumnae and Their Activities.



Mrs. Tsukamoto.

[Mrs. Tsukamoto, president of the Alumnae Association of Kobe College, graduated in 1886 at Kobe College and in 1894 at Wilson College, Chambersburg, Pennsylvania. In spite of the busy life she leads at home and as English teacher in the Prefectural Girls' High School, she finds time for numberless activities in connection with the Alumnae Association. One of her daughters is now a student in the Music Department of the College.]

**A**FTER half a century's steady, faithful work of the American and native teachers, supported by the fervent prayers and the strenuous efforts of many kind friends over the Pacific, the Kobe College Alumnae number nearly 1,000 this year. Mothers come to the College Alumnae meeting with their daughters, who also are members. Soon the third generation will be represented. Besides being good Christian mothers, many are successful as teachers, kindergartners, Church workers, Y.W.C.A. secretaries, business girls, etc.

The Alumnae were organized some thirty years ago. The semi-annual magazine is issued and is sent to every member. With a small fund, our first achievement was to offer scholarship aid to needy students. Gradually, as we grew older and stronger, we built a house for the college to be used as a sewing class-room, and spare-rooms for the members' use. Many who pass through Kobe enjoy the quiet night's rest there. Little by little we grew more ambitious and tried to help in raising the teachers' salaries by special subscription to show our grateful spirit toward their untiring, painstaking work.

At the sad death of an old teacher, Mr. Yamanouchi, who had served the College over thirty years, the Alumnae took charge of his funeral and erected his tomb, and are attending to it all these years, as his relative live far away.

Two years ago so many young souls went home to Heaven, leaving many sad mothers, husbands or poor helpless children. On the Day of Prayer in January we held a joint memorial service for fifteen members, inviting their families.

Since last August we are undertaking a tremendous piece of work—to purchase a large piece of land for the College campus, down at Akashi, which is famous for the good air, beautiful scenery and historical sights. Every member pledged herself to subscribe for at least one tsubo—a lot 6 feet  $\times$  3 ft. This idea was suggested by Miss Searle, our dear old spiritual mother, who set the example. Money is coming in over palm and pine, for our members are scattered all over Japan from Hokkaido down to Formosa, nay, from Korea, from Manchuria, and from America. Mrs. Moses Smith, of Chicago, whom we all adore, encouraged us by sending her generous gift at Christmas. We have faith to realize ¥200,000 before the end of this year—¥100,000 from the business men, among whom Gov. Ariyoshi, our Christian Governor of this district, is working up the interest for this cause, and the other ¥100,000 from the graduates and students.

(Kobe College continued.)

In conclusion let me quote a verse from our Alumnae Song, composed by our Miss Searle:—

There's a song of the present, its duty and care,  
Of our part in the world's joy, and woe;  
Of thanksgiving that we in its work have a share,  
That the quick springing seed we may sow.

MRS. FUJI TSUKAMOTO.

## Kobe College in Extension.



Edith E. Husted.

[MISS HUSTED is from Oberlin College and belongs to the Ohio Branch of the Woman's Board of Missions of the Interior. She came to Japan in 1917 and to Kobe College two years later after completing the required Japanese language study. She teaches English and Music.]

WITHIN the gates of Kobe College you will find a bustling little world. However, the world bustles outside our gates too. Sometimes we go out to watch it, and occasionally we put in a helping hand. This attempt to extend the scope of helpfulness of Kobe College means as much to ourselves, perhaps, as to anyone. I can give you here only a sketchy outline of this "extension work."

Miss McCausland's share in outside activities deserves, and has, a place by itself elsewhere in this number. Miss Field teaches a cooking class of young married women in a modern kitchen. ("And isn't a kitchen just as good a place to pray in as any other?" she says.) Miss Field and I have each taken unto ourselves a church choir, this being an attempted service not only to music, but to the cause of co-education!

Miss Grace Stowe has a Bible-class in Kobe Church; she has also added to her versatile schedule that of acting business agent for the Mission. See her about your tooth-brushes and your grand pianos.

Miss Burnett helps to join the missionary and the business life of Kobe by her active support of a foreign woman's club. Miss Wrockloff's coming to Japan is hailed with delight by the music circle of this club.

One of our teachers of Psychology, Prof. Yokogawa, gives mental tests to pupils in the neighboring primary schools (for mutual edification?). He is also frequently asked to supply local church pulpits. The girls themselves go out on "deputation work" sometimes.

On Sunday morning about fifty girls go out to teach in fifteen Sunday-schools in and out of Kobe. Two of these Sunday-schools are in direct charge of girls from the dormitory. This is a most interesting kind of extension work, with tangible results in the girls themselves, at least. Finally, the influence which the girls have in their own homes is an inculcable thing, but it is, after all, the ultimate test of whether the spirit of our beloved school is really living and working in the land.

EDITH E. HUSTED,



Four College Seniors.  
Presidents of Student Organizations.  
From left to right: Y.W.C.A.,  
Student Government Association,  
Literary Society,  
and Herald Bible Club.

(Kobe College continued.)

## Religion in the College Life.

[MISS BURNETT (University of Wisconsin) came to Kobe College in 1920 after some years of valuable teaching experience in America, last in Milwaukee. She is under the Michigan Branch of the Woman's Board of Missions of the Interior. Her specialty is English literature.]



Eleanor L. Burnett.

**IT'S THERE.** It's in the air. No girl really escapes it. In its varying degrees she must recognize it—from radiant acceptance of Christianity to outspoken antagonism. A fundamental training in the knowledge of Bible truths is gained through required Bible study. And let me assure you the result simplifies the teaching of Shakespeare and Milton. (American youth take notice!) In groups of thirty, girls gather for noon meetings during the week of prayer, or rise in the cold dawn of a winter morning for a sunrise service. With what pride the seniors graduate, the class a hundred per cent Christian! Said an alumna now teaching in a Government school, "Oh, the atmosphere is so different! There is no friendly spirit. People don't care for each other."

In letters, greetings, and conversations spiritual matters are spoken of as naturally as though the weather were the subject of discussion. One girl, who has no opportunity for personal devotions, is permitted to lock herself daily in the room of a teacher at a certain time for her quiet hour. Another girl, living outside the dormitory and with no religious influence in her home, reported every day to one of the teachers for prayers. That was the beginning of a spiritual awakening which led to her open acceptance of Christianity.

A request for a voluntary Bible-class in a school where prayer services, Sunday School, Christian Endeavor, and Y.W.C.A. are regular activities and chapel and Bible study are required, may seem strange. But the desire for the study of applied Christianity, for inspirational talks, for the fellowship of common purposes has developed that Voluntary Bible-class, in a little over a year, from seventeen members to fifty-four. Said one of them, "If we go into the class unhappy, we come out happy. And even if we are happy when we go in, we come out happier." Surely Kobe College girls are laying foundations which will make it possible for future generations of Japanese to sing, "Faith of our fathers."

ELEANOR L. BURNETT.

## Our Peking Delegate.

**KOBE COLLEGE** had the honor of being chosen, with two Tokyo Colleges for Women, to be represented by an undergraduate delegate at the World's Student Christian Federation Convention in Peking this month. The delegate, Miss Ida Oyama, was elected from the incoming senior class, and the funds for her trip—two hundred and fifty yen—were raised largely by student gifts and savings. Miss Oyama is vice-president of the Y.W.C.A. and president of the English-speaking Society.



Miss Ida Oyama.



(Kobe College continued.)



Sarah M. Field.

## The Work of a Class Teacher.

[MISS FIELD, of Iowa State College and Iowa Branch of the Woman's Board of Missions of the Interior, is just completing her first term of service in Japan and her first year of teaching in Kobe College. Her specialty is Household Science, which called her during the war to a year of relief service in Siberia.]

I WAS not at all impressed when I was told, shortly before I came to Kobe College, that I was to be one of the "class teachers" for the first year college girls. Nor did the beginning of school-work bring me any appreciation of the position beyond an added feeling of responsibility for such red-tape as grades and attendance records. For the first month I did not even know all of my forty girls at sight, and it was a month later before I could call them all by name; but since then I have been making rapid strides toward nearer acquaintance with them and appreciation of the possibilities of the job.

Together we have climbed the nearest mountain and picnicked in the snow-covered cabin at the top; we have played "musical chairs" in the teachers' home; we have sat around "hibachi" (charcoal brazier) and chatted about the future development of Kobe College; in the class-room we have together dug out nuggets of wisdom from the Old Testament.

My Japanese colleague, Miss Mibai, herself fresh from an American university, can come closer to the girls than I, of course, but talking and praying over their problems with her I too have come to feel close indeed to them.

Some of their problems are amusing,—how to make coarse, raven locks, bobbed in a rash moment, fluff, or curl, or do anything but stand out stiffly. Some are more serious,—persuading parents to allow the girl to remain in school when she "has had enough education for a girl and ought to be having more time for polishing off at home."

With their deeper problems the girls are very confiding. When sorrow comes it is to the teacher that they most often turn for comfort, and there is much joy in the friendships that are thus strengthened. "Oh, it pays to be a missionary," said one of the veterans, and I agree, the more if it is as "class teachers."

SARAH M. FIELD.

## What I Want My Friends to Know.

[Miss Wrockloff, from Pomona College, joined the Kobe College Faculty last November for Music teaching. This includes Piano lessons and chorus work, harmony and music talks.]

PICTURE yourself on a rainy day on a big dock, then spattering up through the muddy streets of a Japanese port city, and then in the loveliest of formal gardens; and you will know how good Kobe College looked to my homesick eyes. But only those who know the K. C. Family can know what a welcome "the new music teacher" had from the foreign faculty. Dr. DeForest took time from her busy afternoon to show me some of the school. Each building had some special interest, but oh, the Music Building! What sounds poured forth from its many windows! Did everyone at Kobe College take music, and all practice at once? Pianos almost drowned out the scraping of a violin, a soprano doing her best, and a wheezy cabinet organ. Surely young Japan is devouring western music at a great rate of speed. I am here to try to teach these girls the real beauty of expressing



Louise Wrockloff.

*(Kobe College continued.)*

their own personalities in music. Of course this will take years of work for several people. If I can just get it started I will not have come to Japan in vain. When you realize that western music is the product of the lives of hundreds of our ancestors, and how little we understand of its real intellectual beauty, then you can see how far a people with no musical background will have to travel to become a musically important nation.

The fact that Kobe College can keep eight teachers busy teaching music all the time, and six others part of the time, shows the popularity of the music department.

Many of the students play reed organs or pianos in the churches all over the city, thus using their music as a practical help in their own religious lives and in that of others.

The department needs a dean, new foreign pianos, and other modern equipment. Friends, plan on a personal campaign by me, three years hence, for funds for a modern music building, with a recital hall, a pipe organ, and American pianos, for the College department when it moves to Akashi.

LOUISE WROCKLOFF.

## The Social Problems Class.

[MISS MCCAUSLAND brought to Kobe College in 1920 her varied experience as teacher and social worker in Settlement houses in Boston and Buffalo. Besides her teaching of Sociology, she has History and English classes. Her connections are with the Iowa Branch of the Woman's Board of Missions of the Interior]



**T**HIS year two Kobe College graduates, students of the Social Problems Class, plan to go into other work than teaching. One will be Industrial Secretary of the Kobe Y.W.C.A., and the other goes into the City Library, both unexplored fields for Japanese College women. Please pray for their courage and success as they establish these precedents.

Class members enjoyed distribution of boxes and pictures from Iowa and Rhode Island, sent to their Orphan Asylum Classes, and buying supplies for the Blind School with money from Illinois. Also we appreciate our own Department Library sent by friends in New York and Chicago. To all these donors we say, A new day dawns for Japan when her women appreciate their responsibilities not only for their own small homes, but for neighbourhoods and communities—each for the good of all. Problems considered by the class this year were: Women's Labor, Prohibition, Education of the Blind, the Settlement Movement, Recreation, Unemployment, and Tuberculosis.

In a recent letter to the writer, Margaret Slattery says:—"I am glad you are staying in Japan, for as I see it more and more since my visit there, with greater rapidity than we dream Japan will turn to a definite welfare work on a civic basis in her effort to place herself in the vanguard of the nations. In this she needs Christian leadership, and I believe you can give it at Kobe College. Even though your classes may be small now, the influence and the extension work counts for more than you can measure."

By "extension work" she means thirty lectures which have been asked for this year outside the definite College class work, one series given to Training Classes at the Methodist and our own Bible Schools, one at a Japanese Men's College to a class of 120 Seniors in Sociology, one or two in neighboring cities, a course promised next Fall to a Japanese Woman's Club in the suburbs, and some writing for Japanese newspapers.

ISABELLE MCCAUSLAND.

## The Woman's Bible School.

(Miss) GERTRUDE COZAD.

THAT is what we call it when we are just talking, though when we have time and talk "proper" we call it the Kobe Woman's Evangelistic School. Possibly if



Miss Martha J. Barrows.

[MISS MARTHA J. BARROWS, of Middlebury, Vermont, studied in Mount Holyoke Seminary. She has been an evangelistic worker since her arrival in 1876—the first four years in connection with Kobe Girls' School and since then as founder and teacher in the Woman's Bible School. She has given much time to long country tours. Miss Barrows is supported by the Minnesota Branch of the W.B.M.I.]

we used a name that really fits it better we would call it the Christian Service School. That is what we stand for. The first service is to bring the Christian message to children in the Sunday-schools and to the women in their homes, the latter being our chief prerogative. But more and more the scope of Christian service is widening. Some of our graduates are working in Christian Settlements in the slums. Some have regular work for factory girls in addition to their work as Bible-women in the churches. Some have the double training and teach in Kindergartens, keeping true to their evangelistic purpose. One of our graduates for some years has been employed by Osaka City in reform work for incorrigible children. Waifs, pick-pockets, deaf mutes, half-witted children with no one to care for them are brought by the police, oftentimes by parents, and are given vocational training, an effort being made to find some task from a large variety that will fit each child.

From early days, our graduates have been used to giving the talks at church services in the absence of a pastor, but of late a new phase of this activity is taking place. Many responsible pastors are urging them to prepare to "preach" and to take charge of pastorless churches. It is hard to take it seriously, and half in joke I asked a young preacher, husband of one of our graduates, "How is Mrs. M. getting along with her preaching?" In all seriousness he replied, "I've been urging her to do it, but the baby is so little now that she thinks she cannot do so yet." "Wise woman," I wanted to say. It is an indication, though, of a new attitude toward women, an appreciation of their dignity and ability which we are glad to see.

Miss Oda's coming to us a year and a half ago is proving a great incentive to our women. She is a woman of fine intellectual and spiritual qualities and of thorough training both in Japan and in America. In addition she is ardently interested in evangelistic work and has many Bible-classes outside of the school and is in much demand as a speaker.

Mrs. Stanford, too, has come back from America to be fully identified with the School, though she has also other lines of work of an important nature.

We are greatly encouraged at the unusual number of applicants of a high order for entrance in April.



[MISS GERTRUDE COZAD, of Cleveland, Ohio, graduate of Adelbert College, of Western Reserve University. After a year's study at Oberlin Theological Seminary, she came to Niigata, Japan, in 1888. After four years she came to Kobe Woman's Evangelistic School, of which she has been principal for 22 years. Miss Cozad is supported by the Ohio Branch of the W.B.M.I., particularly the Dewey Bible-class in the Bellevue Congregational Church.]



### Short Stories from the Bible School.

#### RESCUE WORK.

TWO beautiful girls were sold to a brothel by their father to get money to gamble. One of them was bought by a man old enough to be her father. F., one of our older graduates, led her to Christ, and the man himself returned to his Christian wife so long abandoned. Repeatedly the father threatened to kill the girl if she would not let him sell her again. The younger daughter, only sixteen, died, a victim to the father's greed. Over the bed of his dying daughter, F. brought the father to repentance, the whole family becoming earnest, humble Christians. The girl herself for ten years has been a happy wife and mother in a Christian home. Three homes saved!

#### "EVEN THE DEMONS ARE SUBJECT TO US IN THY NAME."

A young girl was an invalid for years, with hysteria merging into insanity, plunging the whole family into trouble. The mother came to one of our recent graduates begging her to come and see her daughter. It meant a walk of several miles through the snow and slush on her wooden clogs for the frail woman, but she went. When she entered the room and saw the scowling face and the burning eyes her heart sank. She prolonged the removing her wraps for time to pray, then with quiet confidence she went to the girl, soothed and quieted her and then told her, "I have a medicine that will surely heal you if you only believe it will. Every time you feel unhappy or angry or want to throw things, say over and over, 'Blessed are the pure in heart for they shall see God.' Keep on saying it till you feel quiet and happy. In a few days I will come again and give you some more medicine." Week after week she went out to see her with just a few words of Jesus that could reach the disordered mind. Gradually the girl returned to her normal life, sharing in the duties of the home as she had not done for years. The mother and daughter came to the church to hear more of the Christ message.

#### HOW THE CALL COMES.

Our three year and a half course includes six months of field work after two years in the school. T., a mature woman, of fine education, a wide social experience and independent means, came into the school for spiritual culture, but with no intention of becoming a Bible woman. Teaching a Sunday-school class and training the young people of the church to sing, and playing the piano for meetings, was the limit of her desire for service. During that six months the taste of the joy of leading inquirers to Christ transformed her whole attitude toward life, and her one desire now is to give her life to evangelistic work.



Four Bible School students.

#### THE EVOLUTION OF A MISSIONARY.

S., the young wife of a Doshisha theological



Mrs. Stanford.

[MRS. JENNIE PIERSON STANFORD, of Lowell, Mass., a graduate of and teacher in Abbott Academy. After her marriage in 1886, she came to Kyoto, where Mr. Stanford taught in the Doshisha. She has been actively engaged in evangelistic work, and since 1908 has been a teacher in Kobe Woman's Evangelistic School.]

student, went to work in the famous "twenty-five-mile long church," one church organization with six church buildings scattered through the mountain villages. This implied teaching in Sunday-schools in three towns (one on a week-day), teaching singing, making calls, and leading bands of King's Daughters. These places were connected by rail, but to three other places she had to walk distances of twelve and seventeen miles. These places she visited frequently all through the hot summer, and came back to school thin but radiantly happy. All this was a work of love, for all she received was her board. Now she is saying that she and her husband would like to go as missionaries to Micronesia, where 2 of our graduates are already working.

One of our second-year class is asking to be allowed to go for her six months' work to a Christian settlement at Osaka, and at her own charges.

## The "Airin Kwan": or Home for Ex-Convicts.

THIS Home is in no sense the work of Kobe Station, and yet it has been from the first so tied up with the Station that we always feel like counting it in, especially as it brings to mind so forcibly the constant interest of Miss Talcott of precious memory. It was she who made it possible for Mr. Muramatsu to have this Home under the shadow of the Kobe hills. It was the Lord Himself who sought out His future servant from within prison walls, sending him His written word; teaching him the meaning of "Our Father"; whispering in his ear the gracious words "I came not to call the righteous but sinners to repentance"; and the promise "Whatsoever ye shall ask the Father in my name that will I do." Through his own difficulty in finding a way to live an honest life, once out of prison, there came to him the call to help others in like condition. Hence the establishment of this Home twenty-four years ago.

In the past year 220 men have shared the benefits of this Home. Of these, 83 have gone out to live honest and independent lives; 27 have been returned to friends and relatives; 41 found the restraint too irksome and ran away; and 69 are still in the Home. For the expenses of this year the treasurer reports ¥3,154.06, of which ¥166.00 only was contributed by foreign friends, ¥750.00 came from Government sources, and ¥1,921.65 from Japanese friends. Debts are not allowed.

Mr. Muramatsu's great desire at present is to put up a new building on the unused part of his land as a Home for some of the many homeless young men who come to Kobe for employment. The financial part of the problem is still unsolved.

MISS MARTHA J. BARROWS.

## Glory Kindergarten and Training School.

(Miss) ANNIE L. HOWE.

[MISS HOWE was an experienced Kindergartner in Chicago, Ill., before she came to Japan 35 years ago to found the Glory Kindergarten Training School, the first institution of its kind in Japan, and Glory Kindergarten. Both schools stand in the first rank among such institutions in this country. Miss Howe is a graduate of Rockford Seminary (now Rockford College), of the Chicago Froebel Kindergarten Association, and studied at Chicago University.]

1.—Established in 1889.

2.—What has been done?

168 students graduated from Training School.

799 children graduated from Kindergarten.

14 books and leaflets published.

6 "Recognitions."

33 Kindergartens in charge of our graduates.

51 students at work as Kindergartners.

3.—20 students in Training School to-day.

64 children in Kindergarten (number limited).



Miss Howe.

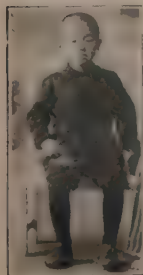
DR. CAROLINE F. G. SPURGEON, Professor of English Literature in the University of London and a member of the Committee on British Education, said a little while ago:—"Fullness of life is the definition of education." That is the principle upon which we work in Glory Kindergarten. Yes, fullness of life in the Kindergarten, life, and action and joy, and expanding souls. Such is the atmosphere of Glory Kindergarten. Those little children revel in the International spirit. We take them happy excursions into the world of nature and of man. We reverently lead them to God.

They sing, they play, they march, they work at designing, they are filled with beautiful stories (they love the Bible ones best of all), they beam with joy, they expand like flowers in the sun.

As one man, a Nippon Yusen Kaisha Director, said the other day when he sent ¥100.00 in memory of a son who had just died, "I send this because my boy was so happy in your Kindergarten when he was a little child."

### AND THE TRAINING SCHOOL?

Come at 7 a.m. if you want to see the school day begin with them! Both Senior and Junior classes begin their recitations then.



Kodama San.

Shakespeare may write of the "Whining schoolboy with his satchel and shining morning face, creeping like a snail unwillingly to school," but we don't have that kind in the Glory Kindergarten. We have one boy who cried when he was obliged, because of the shorter winter days to take the 7.30 instead of the 6.30 train each morning from Tarumi, 5 miles out of Kobe. 6.30 was none too early for him to start for Kindergarten.



At 8.30 all gather for morning prayers, and the earnest and voluntary taking of notes is an index to their interest in Bible study.

From 9 o'clock it is observation of the experts as they lead the morning circle, or taking charge of a class of children at their table work, or helping during the same period. Or it is pouring over art books to find designs which they may color according to rules laid down by Owen Jones in his "Grammar of Ornament." Or see them at work on snowflake designs, or working out a lesson on deciduous trees, or see them filling their music note-books with Kindergarten songs and marches, or pouring over the Encyclopedia of Educational History to learn of Comenius or Rousseau, or Charlemagne, or the "Humanities." Go with them as they gather at 12.30 to sing their choruses from Gounod, Mendelssohn, Elgar, Tchaikowsky and others, or see the great maps of Bible history they have copied by hand, or the charts they are making of the Life of Christ.

We won't enumerate all they do. Suffice it to say there is not a lazy student to be seen; on the contrary, life is full for them, and keenest interest in their work is evident. They can even put through a bazaar on top of all the rest they have to do. When Fall came in 1921 it was evident that we were not going to have enough money to do some repairs that *must* be done. Very well; the students were appealed to. Would they help? They would!

We want to record the fact that we would not announce our bazaar on Sunday in church. We had prayer-meetings for help and guidance, and our prayers were answered; for so many people spoke of the good arrangement of our displays, of the order and system which prevailed, and it *was* nice and orderly, and lots of people came. Our receipts were Yen 918.71. Out of this we paid for all the material used in making articles for sale, and dining-room expenses for food. Our clear gain was Yen 566.64. For which—"Praise the Lord"!

#### AND THE GRADUATES FROM THE TRAINING SCHOOL?

In December 1921 every last girl of the class of 9 to graduate in 1922 was spoken for; and ever since urgent calls have been coming in for kindergartners, and the supply exhausted! Requests have already come in for some of the class of 1923.

And of all the pulsing, sparkling sprites who ever danced her way through Kindergarten days, here is the gayest minx of them all. Much enamoured of foreign ways, when we were having a photograph taken of the morning circle we discovered that she crosses one knee over the other, following the bad custom of her foreign teachers. Incidentally we may state that she stands head of her class in the Primary School.



The Government Kindergartens are offering very high salaries to induce those of our graduates who have had experience to go into their employ, and private Japanese Kindergartens come to us as well. Only to-day as this is being written, a Japanese gentleman comes to engage a Kindergarten if possible, offering ¥50.00 or ¥60.00 as inducement to some one to take charge of the Kindergarten he wishes to establish.

It is said that Japanese young men of the present day are particular about the sort of wives they choose. Their liking for brides who have had Kindergarten training is flattering to the profession but very hard on the Kindergartens these brides forsake to follow some doctor or preacher or teacher or business man. Fourteen such weddings took place in 1921.



Training School Students.  
Coming down from Morning Chapel.

The work some of these graduates have done in Kindergartens is too well known to need recital here. Notably, Miss Wakuyama has glorified her calling; others have done beautiful work, and at present graduates are represented in 33 kindergartens of Japan. Aside from their work in the kindergartens the good these graduates have done has been of value to Japan. Two of them made notable records for themselves as doctor's wives, and when they died the newspapers in each town where they had lived and labored published full accounts of their wonderful lives. One young woman took charge of two little girls whose father is one of the noted millionaires of Japan, and by her wise, discreet management changed those lives of helpless dependence, of unhappy dispositions, to strong, self-reliant, happy, efficient womanhood. And the story of her tears and prayers and study would make beautiful reading if one dared publish it.

One graduate with her husband has taken charge of an imbecile boy, and their work with him has brought them the deepest gratitude. Two others are engaged in a school for backward and delinquent children, a school conducted on the cottage system. One graduate went into a little country town where she had to take the superintendency of the Sunday-school in addition to the beautiful work she did in her

Kindergarten, and beyond that she went every Sunday afternoon to a little town where a church and Sunday school had both been abandoned and worked up a good Sunday-school again, being superintendent, teacher, organist and all. We could fill pages, but enough has been said to illustrate the helpful Christian lives we may count among our graduates.

#### AND THE MOTHERS ?

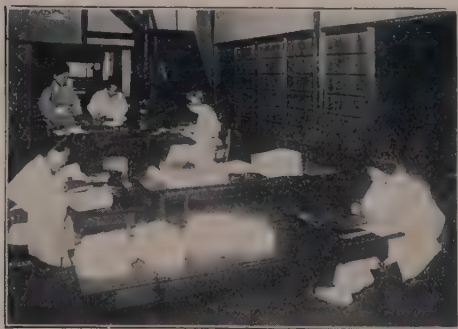
They are as full of enthusiasm as their children or the Training School students. During the summer it was evident



Masuda San.  
The boy who knew what the Armistice meant.

We studied the suffering children of Europe during the war, and one boy understood so well what it all meant that when his father read "The war has stopped," this small boy of six exclaims, "Now the Belgians can have out their flags, and that Italian woman can go home again."

that the Kindergarten roof must be repaired during the hot months when little rain falls. The carpenter's estimate was ¥934.00.



Some of the "full" life at Glory Kindergarten.

Miss Howe and four of the teachers spending their summer vacation days in Kobe, getting ready for the Kindergarten Convention.

Not a cent in sight, but permission being given by the Kindergarten Committee to raise the money, a few of the mothers were consulted. They agreed to take hold of the problem. And the long and the short of that story was ¥1,140.00 raised by those energetic women in two weeks.

It was raised by selling ¥5.00 tickets for a stereopticon exhibit and lawn party. The expenses for the lawn party were ¥90.54, leaving a balance of ¥1,115.46 after the carpenter and lawn party bills were paid. As the kindergarten well fell in just after the roof had been finished, our balance was used to put the well in shape again.

#### AND THE TEACHERS ?

Of the 14 names on our Faculty seven only give full time to the care of the two schools, Kindergarten and Training School; and those seven people hardly know what the word "vacation" means. They must be at it from January to December, term time and vacations included. However, the work of the office, of teaching, supervision, correspondence, literary effort, finances, repairs, social calls, mothers' meetings, public occasions, conventions, all this is to be done, and it is better to be "robbed of vacations" than let things go at loose ends.

The only hard work about it all is to see so much to do beyond our power to accomplish, so many ideals still unfulfilled! But the daily tasks as they are met are constantly new and fresh; to see the children expand like roses, to see the Training School students developing into sweet and earnest kindergartners, to hear of the good name they are making for themselves—this is not irksome "work." It is joyous living!

We studied the Washington Conference, and those children could pass an examination on the Five Principal Powers represented, their flags, the number of delegates from each Power, and the purpose of the Conference. Could they take it all in? They could. And here is a photograph of one of the baby class, a reserved, silent little fellow who electrified his father one evening by blurting out, "We *must* stop building warships. We can have a lot of schools and houses and good roads if we don't build so many warships." The surprised father said, "How in the world did you find *that* out?" "At the Kindergarten," the boy replied. "Well I declare! Your older brothers go to the public school, but they don't seem to have learned that much yet!"



Kono San.  
The ardent  
disarmament  
advocate.



## Special Days at Glory Kindergarten.

(MISS) ANNE H. BINGHAM.



Anne H. Bingham.

[MISS BINGHAM of Sabetha, Kansas, arrived in Japan in 1920 and has been associated with Miss Howe in Kindergarten work since that date. Miss Bingham's subjects in the Kindergarten Training School are Child Problems, Kindergarten Theory, and Organ. She has studied in the Kansas State Normal School and Columbia University.]

IT almost seems incorrect to speak of special days in Glory Kindergarten, because each day is equally important in that it is a connecting link, either because of what has preceded it or of what is to follow. But there are certain days in the year, which, because they deviate from the regular daily procedure, stand out as special days. Plans are scarcely made and carried out for one until it is time to begin plans for the next, and it would be as difficult to say which day is the most enjoyed as it would be to tell who enjoyed it the more—the teachers who plan or the children who take part.

Shortly after the term opens in the Fall the Thanksgiving verse is selected from the Bible, and upon this the daily talks, stories, songs and the children's work are based. The one recently used is found in Genesis 8:22: "While the earth remaineth, seed time and harvest, cold and heat, and summer and winter, and day and night shall not cease." The eight topics seemed inexhaustible in ideas and suggestions, and eight beautiful weeks' work were skilfully planned and executed, terminating in the harvest thought.

The wall decorations also reflect the spirit of the occasion,—pictures which their art teacher outlines and which the children paint. At this particular time of which I speak he portrayed the subjects suggested in the verse. On one side night and day were represented—the former by a church, lighted at night; the latter, the sun and a grove of Japanese pine-trees. Opposite this heat and cold by a stream running through the woods and a snow-covered village. Winter and summer pictures: a family group warming their hands by a "hibachi," and children bathing at the beach. Seedtime and harvest were represented by rice-fields and the harvested rice. The three days preceding the Thanksgiving celebration it is a rare treat to see the cunning children come loaded down with rice, beans, fruit, or vegetables to give to the less fortunate, their way of showing gratitude that they are blessed with plenty. On the day of the Thanksgiving meeting these are attractively arranged and fill a good part of the large playroom. Thanksgiving songs are sung by the



The Mothers who raised ¥1,140.00 in two weeks to mend the Kindergarten Roof.—Sept. 1921.

*Back row from left to right:* Mrs. Miyake, Mrs. Tsukamoto, Mrs. Wakuyama, Mrs. Kodama.

*Front row:* Mrs. Yokota, Mrs. Abe, Mrs. Inui, Mrs. Kono, Mrs. Sakurai.

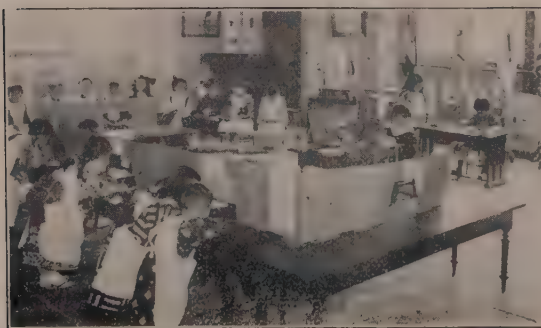
*Insets—*Mrs. Masuda, Mrs. Kodama, Mrs. Yoshida.

children, the decorations explained to the parents by one of the teachers, brief "thank you" spoken by the representatives of the institutions to receive the food-stuffs, and an address by a local minister.

Following Thanksgiving, work for Christmas begins. Last December the children each made a book containing twenty pictures in the Life of Christ as a gift to the family.

During the days preceding the Christmas exercises the stories were told and retold until they knew and loved them, and upon seeing any of the pictures they could immediately remember the story. Parents reported that the stories were being told

in the homes and that the children propounded so many perplexing questions that they expressed desires to really know more about the Bible. When they gather for the Christmas exercise they sing their Christmas songs, sometimes a story is told or a short address made. Then the stately Christmas-tree is made brilliant by its lighted candles, silver balls, and tinsel, during which time the gifts to the parents are distributed and each of the children like-



Playing the Christian Banker.

wise receives one, usually a doll or toy of some kind sent from the children in America.

Prayer Day at Glory Kindergarten is more of a day for the Training School teachers and parents, though the little ones are not forgotten in their prayers, when on the last Thursday in January they convene together for a day of prayer. In due time letters are sent to every girl who has graduated from this Training School requesting that prayers be sent, including their "thanks" and "needs." There is a generous response, and these letters, carefully compiled, then printed in pamphlet form, are not only used at the prayer-meeting, but are sent back to each girl. Thus they keep in touch with each other and the problems which they are experiencing.

March finds the first class ready to say "Sayonara," leaving to enter the Government schools. "Good-byes" are hard, but are made easier by the welcoming of the new class. On graduation day, dressed in their best and brightest kimonos, they receive in a graceful and dignified manner their certificates from Miss Howe. With what joy and pride they are received, and the parents who are guests for the morning apparently are equally proud. Each certificate states how many days that particular child has attended Glory Kindergarten. Don't you wish you were a child again and could come to Glory Kindergarten?

## The Mission's Representative at Akashi.

IN regard to Akashi, I do not know what to write. My work is so just like living my life side by side with people that there is nothing much to tell. I've come across many footprints left by those who worked here in the beginning of Christian work. The old people often speak of Miss Dudley; two old deacons especially. One said to me the other day, while having a real visit of a call in my home, "I can hear her voice in prayer in my ears now."



Miss H. Frances Parmelee.

The number of friendly young wives of Kobe business men and others who come to me, who have known almost nothing of Christianity, is gratifying; and the nice young people of the church make me feel that I've not lost the power of making friends yet.

The young boy, the grandchild in one of the oldest Christian families, is a joy. I took him up to the World's Sunday School Convention, since when he has a Sunday School of about fifty children in his own neighborhood. I taught him a little so he could play hymns, and he has developed real ability in music, I think. He is now my secretary and a daily help and comfort.

These are a people and this a place among whom and where I should like to end my days.

(MISS) H. FRANCES PARMELEE.

## The Stanford International Bible Class.

THE Bible Class was started by Mr. Stanford in 1907 as an English Bible Class for Japanese young men. At first it was held Sunday mornings, at Ikuta church, but after two years it seemed wise to change the time and place of meeting and until July 1920 it was held at our house Sunday afternoons. During those years it changed in character from a class largely composed of students to one in which the majority of the members were in active life—school teachers, bank clerks, in business firms, connected with the press, etc.

In June 1916 the first Chinese young man entered the class, introduced by a Japanese member, and since then the class has been "international," the membership of the two nationalities keeping about even. At one time there were two Korean young men in attendance. The fellowship in the class is delightful, and if there is any spirit of rivalry it is only in the lines of record attendance and loyalty to the class traditions. Those who are pessimistic about Far Eastern relations should note the fervor and wholeheartedness with which these Japanese and Chinese young men unite in singing "We are not divided, all one body we."



From September 1920 Miss McCausland has conducted the class with marked success, but she and the young men have shown their loyalty to the founder by inviting me to take charge of it. However, we cannot afford to dispense with the broad



The Stanford International Bible Class.

range of interests which her connection with it has brought to the class, and hope to retain her as a co-worker.

They held a very interesting meeting of welcome on March 5th, at which 31 were present. It was a great joy to see so many of the old members once more, and to feel that the class had not stood still during the past year and a half, as was evidenced by the number of new members who had joined during that time.

MRS. JENNIE P. STANFORD.

## News Notes and Personals.

**T**HE opening of the spring term at the Kobe Woman's Evangelistic School finds 15 young women, the largest entering class in the history of the School, ready to begin preparation for active Christian service.

\* \* \*

A letter from Miss Searle in Miami, Fla., gives an interesting account of her furlough experiences, listing the names of many former members and friends of the Mission whom she has met in her travels. Copies of the letter have been made and sent around to the Mission stations.

\* \* \*

Mr. and Mrs. Ramseger, of Kobe, friends of Kobe College who have been given the use of its hall from time to

time for their pupil recitals, have undertaken to raise a fund with which to present the college with a concert grand piano for the auditorium. They are giving two benefit concerts for this purpose. The first, on February 4, netted ¥750.

\* \* \*

Rev. H. Pedley and Rev. F. Cary, the Japan Mission's delegates to the annual meeting of the North China Mission (A.B.C.F.M.), plan to sail from Kobe on April 21st, going by way of Formosa.

\* \* \*

After April 10th the address of Mr. and Mrs. K. S. Beam and Miss Mary J. Hall will be Kadoyashiki, Zaimokuza, Kamakura.

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See page 1 for particulars regarding subscriptions.

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# Japan Mission News



## ARIMA

THE MOUNTAIN RESORT WHERE THE JAPAN MISSION HELD  
ITS 50TH ANNUAL MEETING, JUNE 6TH TO 12TH.

## Annual Survey Number.

PUBLISHED BY

THE JAPAN MISSION OF THE AMERICAN BOARD OF COMMISSIONERS  
FOR FOREIGN MISSIONS  
AND THE ALLIED WOMAN'S BOARDS



## Re-enforcements Called for at Recent Annual Meeting of American Board's Japan Mission.

### 3 FAMILIES.

3 new families needed.

This in view of the repeated calls for a family for Tottori, 2 families for Matsuyama, one for Niigata, one for Korea, and one for Sendai; and in view of the fact that only three families are now in language training in preparation for appointment.

### 4 MEN.

- 1 associate missionary to succeed Mr. W. S. Clark in Sapporo.
- 1 term teacher of English for Doshisha Middle School.
- 1 term tutor for Doshisha Junior College.
- 1 permanent appointee, a man of literary taste and training, to become professor of English Literature in the Literary Dept. of Doshisha University.

### 11 WOMEN.

- 6 for evangelistic work in Tottori, Niigata, Matsuyama, Sapporo, Otaru, and Okayama.
- 2 for evangelistic work and teaching in Maebashi and Miyazaki.
- 1 for teaching in Matsuyama Girls' School.
- 2 term teachers for Matsuyama Girls' School and Baika Girls' School.

## Japan Mission News to be a Quarterly.

ACCORDING to decision reached at the recent Mission Meeting, this issue will be the last to be published on the monthly basis. The next Number will appear probably in October. By that time the new Committee will be ready to announce its program, giving the new subscription price, Committee headquarters, and other information. Until that time communications may be addressed to Mr. H. W. Hackett, 53 Yamamoto-dori, 5-chome, Kobe.

The new Committee on Publicity is as follows:—Miss Annie L. Howe, Mrs. E. S. Cobb, Mr. D. I. Grover, Rev. C. S. Gillett, Mr. H. W. Hackett.

There were three reasons for the change from a monthly to a quarterly basis: (1) The return of the chairman of the retiring Committee to America and the difficulty of finding a successor so situated that he could carry on the editorial work of a monthly without interfering too seriously with other work for the Mission; (2) A desire to assist the American Board at this time by economizing in every way possible (the change from a monthly to a quarterly cutting the usual appropriation in half); (3) The desire to give wider publicity to certain articles from the Japan Mission by sending to the Board publications instead of publishing on the field.

Two members of the retiring Committee, Mr. M. E. Hall and Mr. K. S. Beam, who are to be in America this year, were commissioned to confer with the Mission Board secretaries regarding a number of plans for promoting closer connections between the Mission and the home constituency. In view of the fact that the Mission Study text-book during 1923-1924 will cover Japan, special efforts are to be made to keep up an adequate supply of publicity material from the Japan Mission during that period.

# JAPAN MISSION NEWS

ADDRESS: H. W. HACKETT, 53 YAMAMOTO-DORI, 5<sup>TH</sup> CHOME, KOBE.

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EXCEPTION OF JUNE AND JULY.

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AUGUST 1922.

NUMBER 10.

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### COMMITTEE ON PUBLICITY:

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### PUBLICITY EXTENSION.

The two members of the retiring Committee on Publicity who are to be in America this year, Mr. Hall in the East and Mr. Beam in the West, will be glad to answer inquiries and to be of service to churches or individuals desiring further information regarding the work of the Japan Mission as a whole, of individual stations or institutions.

Address M. E. HALL, 3 West St., Hillsdale, Mich.  
or K. S. BEAM, Missionary Home, Claremont, Cal.

## STATISTICS FOR CALENDAR YEAR 1921.

MISSION STATIONS	When established	Number of Out-stations	MISSIONARIES			JAPANESE WORKERS			CHURCHES					SCHOOLS					Japanese Contributions		
			Men	Women	Total	Special Workers	Men	Women	Total	Places of Regular Meeting	Organized Churches	Communicants	Added by confession 1921	Sunday Schools	Sunday School Membership	Schools	Boy Pupils	(Girl Pupils		Boarders	Total
Kobe ...	1870	...	7	14	21	3	20	34	54	5	3	267	14	4	129	6	30	634	155	664	\$1,545.45
Kyoto ...	1875	1	1	8	9	4	3	8	11	5	4	139	20	10	850	2	72	60	...	132	574.24
Maebashi ...	1894	4	1	2	3	...	2	3	5	4	4	411	14	4	265	1	35	25	...	60	444.06
Matsuyama ...	1897	7	1	4	5	...	17	19	36	8	7	416	19	11	750	4	262	198	20	460	767.35
Miyazaki ...	1891	9	2	2	4	...	7	4	11	19	9	416	19	16	1,390	1	25	29	12	54	483.00
Niigata ...	1885	10	...	...	...	...	4	1	5	16	5	253	22	11	600	...	...	...	...	...	459.15
Okayama ...	1879	7	2	3	5	...	11	8	19	11	2	192	8	9	800	...	...	...	...	...	2,371.07
Osaka ...	1872	...	1	4	5	...	2	1	3	2	1	216	13	3	219	...	...	...	...	...	522.00
Sapporo ...	1895	4	3	3	6	...	3	3	6	15	4	112	6	9	510	...	...	...	...	...	485.00
Sendai ...	1886	...	...	...	...	...	1	1	1	1	1	90	12	1	65	...	...	...	...	...	583.00
Tokyo ...	1890	...	6	5	11	...	1	1	2	1	1	116	30	8	303	3	125	48	...	173	1,251.90
Tottori ...	1886	4	1	2	3	...	3	6	9	9	4	...	...	...	...	...	...	...	...	...	...
( Am. Bd. Mission...	...	46	24	48	72	7	74	88	162	90	40	2,212	158 <sup>c</sup>	87	5,921	17	549	994	187	1,543	\$9,436.22
Japanese Christian Schools with which Mission co-operates ..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kumiai Churches...	...	...	...	...	...	...	141	10	151	183	116 <sup>c</sup>	21,705	1,220	170	14,225	2	1,627	1,636	486	3,263	180,819.50
GRAND TOTAL	...	...	24	48	72	7	215	98	313	273	156	23,917	1,378	257	20,146	26	2,176	2,756	653	4,806	190,255.72

<sup>a</sup> Not including additions to non-Mission Churches.

<sup>b</sup> Complete figures giving income of Japanese Christian schools not available. Budget of Doshisha University alone for 1921 was \$138,500.

<sup>c</sup> Of these organized churches 79 are entirely self-supporting.



## Educational Statistics for 1921.

JAPANESE CHRISTIAN SCHOOLS WITH WHICH  
THE MISSION CO-OPERATES.

Institutions.	Place.	Principal. (D.) = Dean	Founded.	Teach- ers.	Enroll- ment.
Doshisha Seminary .....	Kyoto.....	Prof. Keizo Ashida(D)	1875	15	23
Doshisha University.....	Kyoto.....	Dr. Danjo Ebina.....	1875	68	783
Doshisha Middle School (Boys).....	Kyoto.....	Mr. Y. Suzuki (D) ..	1875	29	821
Doshisha Girls' School (College).....	Kyoto.....	Miss Matsuda (D) ...	1912 }	47	227
Doshisha Girls' School (Academy).....	Kyoto.....	Miss Matsuda (D) ...	1877 }		522
Baika Girls' School .....	Osaka .....	Prof. K. Iba .....	1878	26	637
Kyoal Girls' School .....	Maebashi ...	Mr. S. Aoyagi .....	1891	12	250
Total.....				197	3,263

## MISSION SCHOOLS.

Institutions.	Place.	Principal.	Founded.	Teach- ers.	Enroll- ment.
Woman's Evangelistic School .....	Kobe .....	Miss G. Cozad.....	1880	9	19
Glory Kgt'n. Training School .....	Kobe .....	Miss A. L. Howe ...	1889	11	20
Matsuyama Girls' School .....	Matsuyama.	Miss O. S. Hoyt.....	1885	17	133
Matsuyama Night School .....	Matsuyama.	Miss C. Judson .....	1891	12	248
Kobe College.....	Kobe .....	Miss C. B. De Forest.	1892	15	194
Kobe College (Academy) .....	Kobe .....	Mr. T. Motohashi. (Acting D)...	1875	19	344
Kobe College (Music Department) .....	Kobe .....	Miss C. B. De Forest. (Acting D)...	1905	10	23
Tottori Night School .....	Tottori .....	Rev. H. J. Bennett...	1918	6	88
Total .....				99	1,069

## MISSION KINDERGARTENS.

Institutions.	Place.	Principal.	Founded.	Teach- ers.	Enroll- ment.
Imadegawa.....	Kyoto.....	Mrs. D. W. Learned...	1897	4	60
Soai .....	Kyoto.....	Mrs. M. L. Gordon ...	1892	4	72
Seishin .....	Maebashi ...	Miss F. E. Griswold...	1895	3	60
Hamazaka .....	Hamazaka...	Mrs. Takata .....	1902	1	25
Aishin .....	Tottori .....	Mrs. H. J. Bennett ...	1906	3	60
Glory .....	Kobe .....	Miss A. L. Howe.....	1889	4	64
Night School .....	Matsuyama.	Miss C. Judson .....	1891	2	31
Katsuyama.....	Matsuyama.	Mrs. H. B. Newell ...	1915	2	48
Miyazaki .....	Miyazaki ..	Mrs. C. M. Warren ...	1909	2	54
Total .....				25	474
Grand Total .....				321	4,806

## STATISTICS COMPARED.

A comparison of the statistics for 1920 with those for 1921 reveals facts both encouraging and discouraging. There were 424 more admissions to the Kumiai and Mission churches in 1921 than in 1920; a decrease in the number of Sunday schools reported and in the enrollment of the same; a decrease of \$639.26 in contributions to the Mission churches and \$3,413.50 in contributions to the Kumiai churches. This last fact is doubtless due to the general financial depression throughout the country. The value of the 20 Mission church buildings is estimated at \$51,359 and the 106 Kumiai buildings at \$749,014.

## Calendar of Important Events relating to Japan Mission and Kumiai Church.

July 1921—June 1922.

### JULY

20th-27th. Annual Meeting of the Japan Mission at Karuizawa.

### AUGUST

1st. Dr. and Mrs. J. L. Barton and Miss Maude Barton arrived in Japan for a week's visit with the Japan Mission.

1st-4th. Annual Meeting of the Federation of Christian Missions, Karuizawa.

8th. Special prayer-meeting held by American Board missionaries in Karuizawa for the success of the campaign for funds being carried on at the home base and for the success of American Board work throughout the world.

24th. Miss Elizabeth Torry, a member of the Japan Mission from 1891 to 1909, died in Cleveland, Ohio.

### SEPTEMBER

9th. Record number of new missionaries arrived on same steamer—two new families and two single men.

16th. Professor and Mrs. Lombard left for a three months' visit to Peking, where Prof. Lombard lectured in Peking University.

### OCTOBER

5th. Osaka Station purchased property at Shukugawa.

6th-10th. National Council of Kumiai Churches met in Hongo church, Tokyo. New relationship with American Board Mission evangelistic work approved. Independence granted Kumiai churches in Korea.

27th-28th. Matsuyama Night School celebrated its 30th Anniversary.

31st. First meeting of new Board of Directors of Matsuyama Girls' School held.

### NOVEMBER

10th-17th. Fortieth Anniversary of Woman's Evangelistic School observed.

15th. Kobe College Alumnae Association voted to raise entire sum necessary for purchasing the 16 acres of land at Akashi, the new site for the college; ¥100,000 to be sought from alumnae, students and their families, and ¥100,000 from outside donors.

29th. Founders' Day observed at Doshisha University. Memorial service for Dr. Neesima and Dr. Davis held. Ashes of Dr. Davis, brought from Oberlin, were buried beside the grave of Dr. Neesima and a similar monument unveiled.

### DECEMBER

7th-8th. First meeting of Kumiai Board of Directors, with Mission representatives in attendance.

10th. The Hakuikai (Okayama Settlement) celebrated its 30th Anniversary.

28th. Mrs. George Allehin, a member of the Japan Mission since 1882, died at the home of her daughter in New York.

### JANUARY

1922

1st. New relationship between Mission evangelistic work and the Kumiai body went into effect.

16th. Woman's Missionary Society observed its 15th Anniversary at the Woman's Evangelistic School, Kobe.

## MARCH

The Baika Girls' School received permission to open a College Department with a three-year course.

A laymen's evangelistic movement was inaugurated at the Hyuga District Conference.

15th. Baron Omori, representative from the Empress, visited Kobe College.

20th. The reorganization of the Kobe Woman's Evangelistic School under a Board of Directors and a constitution went into effect on the receipt of a letter of endorsement from the W.B.M.I.

## APRIL

Beginning with the returning class the course for Matsuyama Girls' School was lengthened from four years to five years.

18th-24th. National Christian Conference held in Tokyo, at which plans for the Japan Christian Council were made.

## JUNE

6th-12th. Fiftieth Annual Meeting of the Japan Mission held at Arima.

## Annual Survey by the Field Secretary.

May 1st, 1921—April 30th, 1922.

[REV. H. PEDLEY, D.D.]

**S**ELDOM have the materials for the Annual Statement been so abundant as for the year in review. Great movements in the world at large, events peculiar to Japan, denominational movements, signs of advance within the Mission, reinforcements and losses—all call for unusual treatment, but lack of space restricts us to the briefest notice possible.

The Washington Conference has easily been the outstanding international event of the year, and despite severe criticisms by certain conservative organs and individuals in this land, the decisions of that gathering have gained the approval of the most trustworthy representatives of the press, and the people at large have heartily welcomed this great step in the direction of a permanent world peace. In the hearts of many there is also a great hope that the Genoa Conference now in session may go far toward stabilizing conditions in Europe, and thus relieve that unhappy continent from the present nightmare of war and want.

In Japan Proper the safe return of the Imperial heir from his visit to England has not only filled all hearts with relief, but the result is seen also in the breaking down of the walls of partition between the Imperial House and the people. Formalities have been modified. Imperial activities are published in detail, photographs are freely used, and popular demonstrations have succeeded the grim silence that had hitherto characterized the Imperial processions. The joy of the return has been modified by the illness of His Majesty the Emperor. The young Prince has been appointed Regent.

Within a few months three great men of the Empire—Hara, Okuma and Yamagata—have passed from among us, the first done to death at the hands of a callow youth, the others full of years and after noble service on behalf of their country. In parliament much time was devoted during its last session to the question of land disarmament, and while the concrete result was *nil*, so far as reduction in taxation is concerned, the discussion itself revealed a strong current of anti-war feeling that augurs well for the future. The veteran Sho Nemoto, after years of seemingly hopeless struggle, succeeded in putting on the statute-book a law prohibiting the sale of intoxicating liquors to minors.





MISS JESSIE R. HOPPIN and party from the South Sea Islands. Standing from left to right:—Mark Lóngling, who has studied 4 years in a Japanese school in the islands and speaks Japanese fluently; Claude Heine, son of Mr. Carl Heine, associated with Miss Hoppin and engaged in secretarial work; Rose Kaumai, who is to go to America to study, making her home with the Beams in Claremont, Cal.; Lise Jim is a graduate of the Kusaio Training School, and is a successful teacher in day schools and Sunday schools.

The prominence of the Labor movement has been significant of the times. Strikes have become more or less the order of the day, and prominent leaders like Suzuki and Kagawa have been vigilantly watched by the powers that be, the latter having been more than once compelled to taste the sweets of prison life. In this connection we cannot fail to note the phenomenal influence exerted by Kagawa, not only by his interest in the masses, but through his two recent publications, "The Dead Line Crossed" and "Shooting the Sun," each of which has passed through several hundred editions, and by his popular Bible-classes, at which attendance in some cases has exceeded a thousand, and this in spite of the fact that an admittance fee was charged.

Years ago a special feature of the *Japan Mail* was its monthly review of the religious press. With the death of the reviewer his work also stopped, but in January 1922 an arrangement was made with the *Japan Advertiser*, by which four "brothers of the pen" have undertaken the work, and weekly summaries have since appeared in that paper.

Prominent visitors from abroad deserve mention. Dr. and Mrs. Fosdick brought cheer and inspiration to the summer community in Karuizawa, while Dr. and Mrs. Barton, of our own Board, during their four-day contact with the Mission at about the same time, brought great light to our Mission problems, and later came into sympathetic touch with groups of our Japanese associates. Toward the end of the year came Curtis James and his wife, to renew their interest in the work of the Doshisha Girls' School; and close upon their heels came the great Joffre, to be the guest of the nation, and at the same time speak a word in passing to the Doshisha students. L. Loyal Wirt, of the Near East Relief, established a branch organization in Japan that will make it possible for a large number of orphans in Armenia to be clothed and fed until living conditions change in that sorely-tried country. Last of all came the Prince of Wales to return the visit of his brother Prince in Japan, and at the time of writing he is being accorded a welcome such as has never before been given to a representative of a foreign Power in this land.

Coming to the Mission and its related activities, we have first of all to mourn the loss of two of our members, Mrs. George Allechin and Miss Elizabeth A. Torrey.

The former in Osaka, and the latter in connection with Kobe College, will long be held in grateful remembrance for their consecrated work.

Turning to our reinforcements, our hearts have been renewed within us. A Kumiai leader had prophesied during the summer of 1921 that as the American Civil War had produced pioneer leaders in missionary work, so would the late European conflict result in an influx of great men to help Christianize this Empire. Hardly were the words out of his mouth when six newcomers appeared, four of them men, the smallest of whom was just under six feet and the largest three inches above! In addition the institutions in Kyoto, Kobe, and Matsuyama have been reinforced, and to all of these the Mission extends its cordial welcome.

We note with a feeling of relief and great satisfaction the completion of the movement for union in Evangelistic work between the Kumiai Body and the Mission. Born out of a desire for official recognition on the part of workers connected with the Mission and enlisting early the sympathy of both the Mission and the Kumiai Board of Directors, it passed quickly through the several stages of Committee and Annual Meeting discussions, and after final ratification by the American Board, became an accomplished fact from January 1st of the present year. We may remark in passing that the union in its practical working will depend for success so much upon the personal element involved that it behooves both parties to bend every energy to the one common task of making Our Lord and His precepts live in each and every form of service to be rendered.

The Kumiai Body has set before itself three principal tasks for 1922. In the first place it has instructed its traveling missionary to engage in a series of extended Evangelistic campaigns in which he spends from three weeks to a month in one centre with a view to permanent results. In the second place, it has instructed the head of its Evangelistic Department to devote the greater part of the year to a careful study of the work which, up to the end of 1921, was under the care of the Mission, and at the same time to secure contributions from the whole Christian community for the Ministerial Reserve Fund now well under way. In this work it is hoped that as far as possible one of the Mission's three representatives on the Joint Board of Directors will accompany the Kumiai representative. In the third place, the Kumiai Board of Directors, in the hope of *ex post facto* approval at the Annual Meeting, has arranged with the Doshisha for the establishing of a Theological course of four years, in which the services of the Professors of the University Theological Department will be utilized. The Kumiai Body, on its part, will make a substantial contribution toward the extra expense involved. For 1922 the sum of 1,500 yen has already been secured for current expenses, and it is hoped that an additional 1,200 yen will be contributed by the churches for student scholarships.

The Doshisha has had to face a threatened deficit of large proportions, but through the efforts of individual Directors, in addition to the income from the three-year Maintenance Fund, the fiscal year ending in March closed with practically a clean sheet. Besides the Special Theological Course above mentioned, with 25 students in attendance, the Board of Directors has sanctioned the establishment of a Special Higher Commercial Course, and already the full quota of students, 150, has been enrolled. As to religious activities, the regular Sunday services have been maintained under the leadership of the President, the incumbent of the Chair of Religion, and the present pastor, while special services conducted by Rev. T. Hori and Evangelist S. Kimura have resulted in large additions to the church, 89 having been admitted on one occasion alone.

Baikwa Girls' School reports permission from the Educational Department to establish a College Department. Kobe College has succeeded in purchasing a site

for its College Department near the shore of the Inland Sea and less than an hour by train from Kobe city. Matsuyama Night School has celebrated its 30th Anniversary, and the special functions connected therewith revealed very clearly the hold which instruction has secured upon the city and prefecture.

The last item in this report is the work of our Publicity Committee. The monthly issue of the *Mission News* has continued to increase both in flavor and in value. The thanks of its readers are especially due to our Committee for its recent Station Numbers, in which the work of the different stations has been set forth with a picturesqueness hitherto unexampled.

## A Study of the Annual Reports.

June 1921—May 1922.

**I**N studying the annual reports the Committee felt justified in grouping the most interesting facts under a few broad subjects instead of reporting the work of each station and institution. Because of the general interest in the working out of the new relationship between the Kumiai and Mission churches, by which the latter are now controlled by the former Board of Directors (augmented by three Mission members), practically all that has been said on this subject in the reports has been quoted.

### NEW RELATIONSHIP WITH KUMIAI CHURCHES.

#### HOKKAIDO.

This change has linked up directly the efforts and interests of the Mission workers with the activities of the local Kumiai constituencies. While on paper it might seem that the merging of the Mission and Kumiai evangelistic work would effect the policies and the character of the missionary efforts considerably, yet in Hokkaido the effect of the change upon the work of the Mission forces has been very slight, in fact almost negligible, so nearly merged had the work of the two bodies already become.

#### KYOTO.

As compared with former times there is now but little call in this region for the missionary to engage in "touring" or in public preaching. The evangelistic work attempted here must more and more be confined to Bible-classes, Sunday-schools, and to personal work among the students of Doshisha.

Evangelist Hiraga was loth to give up the village work in which he was greatly interested, but he learned that the Kumiai Directors would in all probability refuse to keep him in so small a place as Mukomachi after the year was up during which they agreed to continue the work carried on by the Mission. He therefore accepted the urgent call to a large church. The probability is that this church will henceforth be cared for by a succession of theological students just as has been done at Keihoku. The prospects for continuing the work even in this way at these two places are not very bright. Grants-in-aid will doubtless be greatly reduced by the Kumiai directors after this year or will be cut off entirely on the ground that the money is needed in more promising fields, *i.e.*, where there is greater prospects of an early assuring of self-support.

This virtual closing up of weak churches and the abandoning of work long carried on by the Mission, as one of the probable results of the new relationships with the Kumiai churches, is to be regretted, although the use of the funds in carrying on work in other places where the churches aided will show a more rapid growth may justify the step.



The Nishijin church has had its grant-in-aid limited to the salary of the pastor. The financial help formerly given by the Mission for Sunday-school and night school work, and for the pastor's salary to annual conference and district convention, has been cut off by the Kumiai Directors. The surgery in this case will be beneficial, as the church is strong enough to survive the temporary crippling.

#### **MATSUYAMA.**

Anticipation seems to be the word that best describes the attitude of the Mission churches to the new relationship. While some expressed regret that the old direct contact between Station and local churches should have to cease, on the whole there was a satisfied acceptance of the joint determination, a new feeling of responsibility toward the great co-operate church, and a sincere desire and prayer that the union should result in greater activity and progress for the future.

#### **KOBE.**

During the conference held by the Woman's Evangelistic School for its graduates last November, all in attendance were invited by the officers of the Kumiai church and the Woman's Missionary Society to a delightful dinner and reception in Osaka. Possibly the new relation of the Kumiai church and the Mission may account for the greater interest the pastors and leaders of the church are taking in the school, as evidenced in various ways.

#### **OSAKA.**

The new relationship with the Kumiai churches has given us a new sense of responsibility to the Kumiai church and the Japanese, and in turn it has increased theirs, which is just what the Mission wanted when the change was made.

#### **OKAYAMA.**

All seem pleased and satisfied with the new arrangement, and while it is too early to speak of results we all feel that we have entered upon a new era of good feeling and fellowship in service. We face the future with great hopefulness.

#### **MIYAZAKI.**

Possibly the new relations between the Mission and the pastors have had a purely subjective psychological effect on the writer; but at any rate we seem able to collaborate on an equality better than ever before. There has been no change in policy; our suggestions now are as welcome as before, perhaps more so. Certainly I feel that I am more accepted for what I intrinsically am than ever before.

#### **HAKUAIKAI (SOCIAL SETTLEMENT), OSAKA.**

The new relationship between the Mission and Kumiai churches has not affected our institution, but we are not sure how long they will continue to help in our evangelistic work.

#### **TOTTORI.**

The workers themselves have agreed that the change was looking towards the best, but there is a general fear that the new policy will be one that will choke out the weak places instead of reviving them. The country work will be sacrificed for the city, the fishing village for the city church, and the standard will be according to plans at a study desk rather than down among the throng. Great movements will be sought rather than personal work.

### **ADVANCES AMONG THE CHURCHES.**

Unusually successful evangelistic campaigns have been carried out in a number of cities by Messrs. Kimura, Kanamori, and Kagawa. From Okayama comes the report that the number of converts in each campaign was almost double the number in such campaigns any time prior to the war. The Kagawa campaigns have been notable for sustained interest and the fact that admission fees have been charged,

one yen covering a course of five addresses. The largest churches and auditoriums have been filled by ticket. All the funds thus received in Okayama are to go toward the erection of a Y.M.C.A. building.

\* \* \*

In Okayama province a series of evangelistic campaigns have been carried out in different cities, a different place being visited each month. The money for the campaigns was raised by several laymen participating, eight men contributing ¥100 each, other smaller gifts amounting to several hundred yen.

\* \* \*

One of the deacons of the Sendai church whose home is in Wakuya started a Bible-class this past year, to which he invited speakers from Sendai. The class, which is attended by more than 100, includes such men as the principal of the girls' school, the chief of police, and the head of the district. A charge of ¥1.00 is made for four lectures. The special speakers also hold meetings in other places in the town, one man recently speaking to four different groups, one attended by 200 young men.

\* \* \*

Where formerly Mr. Hall addressed audiences of 12 he now regularly speaks to 200 or more. This change has been brought about by the use of a stereopticon lantern and carefully worked-out lectures. In April a Sunday School Convention under the auspices of Kumiai leaders was held in Maebashi. Mr. Hall gave a series of three lectures on "Jesus the Master Teacher," illustrated by stereopticon slides. These lectures were much appreciated and were repeated the following week at a similar convention in Niigata.

\* \* \*

In April a significant meeting was held at Tambara (Matsuyama field). More than twenty men and women gathered for a preaching service at a hotel. After the service plans were talked over looking toward the securing of a permanent place of meeting and funds were at once pledged for this purpose. So a new name is now on the map. Mr. Hishimoto has been visiting Tambara instead of Niihama, since the former place seemed to be a more encouraging field than the latter.

\* \* \*

Rev. Mr. Aono of Marugame has for some months been engaged in a remarkably interesting piece of new work among the army officers of the Zentsuji Division. Several of the members and officers of his church are retired army officers. When a new regimental commander, who was a Christian, came last year, an invitation was given Mr. Aono to conduct a service in the commander's house. These soon filled the house to overflowing and larger quarters had to be secured. This rush of army officers to attend Christian services and to engage in serious Bible study is a most interesting phenomenon.

\* \* \*

Messrs. Clark and Cary made a successful tour in Hokkaido April 2—8, 1922. In two towns they held meetings by request in the public primary schools. Everywhere they were greeted with the heartiest cordiality and interest, and audiences far beyond their expectations. They reached directly with the Christian message about 1,500 persons.

\* \* \*

Mr. W. S. Clark during the past year has served as associate pastor in the Sapporo Kumiai church. This is the first time, so far as known, that this position has been filled by a foreigner. Mr. Clark has taught English in the Government School, conducted English Bible-classes, given talks on religion, and maintained

Coming to Sunday School during the rainy season. The cross on the door at the left indicates the location of the Sunday School in a rented room.



personal contacts with students through social and athletic activities. A large night school has been established in the church, thereby bringing into contact with the church many persons hitherto strangers to the place.

\* \* \*

The largest number of additions into any one Mission church during the past year was that at Kurayoshi (Tottori field), where 36 were received.

#### PROGRESS AMONG THE SCHOOLS.

Two new departures in the Doshisha University should be noted. A four-year special course in Theology has been opened. Students may be admitted to this special course who are not graduates of a Middle School. Greek and Hebrew are not required studies. This course has been opened at the special request of the Directors of the Kumiai Body who have pledged an annual grant from the churches toward its support. Twenty-eight students have entered the special course. It is interesting to note that several of these are non-Christian students who desire to make a study of Christianity as a religion in a Christian Theological School.

The other new departure is the opening of a Higher Commercial School in Doshisha. The chief reason for the opening of this department is frankly a financial one. Doshisha is in need of more funds for running expenses. The tuition paid by the new students will more than meet the additional expense required to carry it on. Its 150 students are nearly all clerks and apprentices employed in the city. It has been made a night school to accommodate this class of students and also to permit the double use of class-rooms, and the services of instructors in other departments.

\* \* \*

Word has been received by President Ebina that Amherst College has appointed its first representative at Doshisha on the two-year fellowship which Amherst undergraduates are supporting. The appointee is Mr. Stewart B. Nichols, of the class of 1922, who plans to be in Kyoto in time for the opening of the fall term in September. The members of the Mission rejoice with Doshisha over the establishment of this fellowship for inter-collegiate co-operation in Christian service.



As a result of a thorough revision of courses of study offered in the two college departments and in the junior college of Doshisha Girls' School the number of students suddenly leaped from under 400 to over 700, and in April 1922 to 980. This large influx of new students has made the dormitory problem, which was already acute, still more difficult of solution.

Fifty-seven girls united with the church during the year. No other department has been more successful or made greater progress during the year than the music department.

\* \* \*

The Baika Girls' School from last September has supported a full-time foreign teacher (Miss Williams) in addition to the half-time teacher they already had. The new college department opened in April with a new building and 50 students enrolled.

This school has offered to the foreign teachers the use of one of the school rooms as a social center where students can meet the teachers outside of school hours. The school authorities stand ready to share a part of the travel expense involved when the missionary teachers are established at Shukugawa.

\* \* \*

The proportion of baptized students in Kobe College for the past year stands about the same as in recent years, 33%, and this in spite of the efforts of a former teacher to influence the girls to believe that Christianity was not all that was claimed for it. Miss Burnett's voluntary Bible-class has increased from 5 or 6 in April last year to 50 in March of this year.

The college curriculum of Kobe College has been raised by one year in order to correspond with the length of the university course for men, so that when the time comes for standardizing women's universities this institution may be in direct line for such recognition.

\* \* \*

The Kobe Woman's Evangelistic School reports that the tide has turned and that there are more young people turning to Christian work than for years past. In this school there were fourteen young women in training during the winter months, but in the spring term the number increased to 22. Not only the numbers but the quality also is encouraging.

\* \* \*

In February the alumnae of the Maebashi Girls' School had moving pictures three afternoons and evenings in a theater in order to raise funds for the school. Mrs. Hall sang twice at each session. The students of the school made doughnuts and sold them at the theater. In all ¥2,000 was realized. This seems only the beginning of a concerted effort on the part of the alumnae to do a much-needed work for the school.

\* \* \*

The class graduating from the Matsuyama Girls' School in March left the school as a Christian class. The girls of the class who were not baptized stated publicly that they were determined to receive baptism as soon as they could control circumstances.

\* \* \*

The alumnae of the Matsuyama Girls' School contributed ¥500 toward the endowment fund. They raised the money by holding a bazaar at the school in October.

\* \* \*

The Matsuyama Night School has received during the year a gift of ¥400 from the Imperial Household Department, ¥300 from the Home Department, and ¥100 from the Provincial Government.



The coming generation as seen in a class room of Doshisha Middle School.  
Photo by L. Gulick.

All members of the March graduating class of the Kindergarten Training School were spoken for four months before graduation. The present Senior class, although just starting on their last year's work, already have kindergartens waiting for them.

Sapporo church is supporting a young woman in the Training School who is to teach in the church kindergarten.

A post-graduate course was started in April in the Kindergarten Training School.

Mothers of Glory Kindergarten children raised ¥1,140 in two weeks for repairing the roof of the kindergarten.

#### SOCIAL SERVICE NOTES.

The Hakuaiikai (Mission Social Settlement) received a grant of ¥800 from Okayama Province in October, ¥2,000 from the Home Department in February, and ¥500 from the Imperial Household Department in March. At the time of the 30th anniversary in December over ¥900 was contributed for repairs on the building.

\* \* \*

During 1921, 1,022 sick people have been treated by Hakuaiikai dispensary.

\* \* \*

This year two Kobe College graduates, students of the social problems class conducted by Miss McCausland, plan to go into other work than teaching. One will be Industrial Secretary of the Kobe Y.W.C.A. and the other goes into the City Library, both unexplored fields for Japanese college women.

\* \* \*

The head of the largest non-Christian social service plant in the Orient, an earnest Christian, told Mr. Moran that if he would start a church in the factory district of Osaka he would be the first member.

\* \* \*

An average of 300 girls has attended the monthly evangelistic meetings at the Kanagafuchi factory in Osaka.

\* \* \*

Mr. Olds carried out during the spring months a campaign among the Sunday schools of Okayama and vicinity for the improvement of health conditions among

the Sunday school children. It was an adaptation of the Modern Health Crusade of America and proved quite successful.

#### THE BEST STORY FROM THE YEAR'S REPORTS.

Last year at the close of the graduation exercises of the Imadegawa Kindergarten the mother of one of the graduates came and expressed her thanks for what the kindergarten had done for her child. She had been touched by the exercises, and the tears were still in her eyes as she said, "You have taught my boy the Way of Life; you have taught him of God. Recently we were at the funeral of a relative's child. Everyone talked of the dead child as gone into the darkness, no one knew where, and they cried. Tsune saw and heard them, and spoke up and said with a smile on his face, 'He isn't dead, he has gone to be with God.' I thank you from my heart for teaching my boy this." Such heartfelt appreciation and testimony were well worth twenty-five years of kindergarten teaching.

### Fiftieth Annual Meeting of the American Board's Japan Mission

Arima, June 6th-12th, 1922.

**A**FTER one trial at Karuizawa last year the Mission returned to its old haunts at Arima with a general sigh of satisfaction. The same hotel, the same mineral baths, the same walks, the same chapel with its many memories, all together formed a combination that was irresistible. The weather was at its best in spite of the fact that the rainy season was dangerously near.

Mr. Moran presided and Mr. Lombard had charge of the docket. Each member of the Mission had a place on one of the four Committees: the Work of the Mission, Personnel of the Mission, Organization of the Mission, the Finances of the Mission. The chairman of these Committees in order were Mr. Olds, Dr. Rowland, Mr. Holmes, and Mr. Grover. The Finance Committee as usual was overworked, and for several nights worked till after midnight. But the worst hardship was that they had to miss the Saturday Evening Entertainment, a loss that only members of the Mission fully appreciate.

The annual sermon was preached by Mr. Olds, who upheld well the standards set by many inspiring sermons in previous years. The Communion service, the children's meeting in the afternoon and the Memorial Service in the evening were all held on Sunday as in former years. The lives of Mrs. George Allechin and Miss Elizabeth Torry were reviewed with many loving remembrances of their Christian character and missionary service. Five new members were welcomed into the Mission church.

The reports of Mr. Frank Cary and Dr. Pedley, the Mission delegates to the annual meeting of the North China Mission, were listened to with great interest. It is hoped that these reports may be printed in the fall number of *Mission News*.

The Mission rejoiced in the presence of Miss Jessie Hoppin from the American Board's Mission in the South Sea Islands. Because of the close association of the two Missions it was especially fortunate that Miss Hoppin could be present throughout the full session. Other guests who were welcomed were Mrs. Juliet Edwards, Rev. K. Hirata, chairman of Kumiai Executive Committee, Rev. K. Nishio, General Secretary of Kumiai organization, Dr. Ebina, president of Doshisha University, Rev. T. Watase, chairman of Kumiai Evangelistic Department, Mr. Miyagawa, editor of the Kumiai organ, *The Christian World*.



Concerts with western musical instruments and music continue to grow in popularity and are sure to attract large audiences. This picture was taken at Tsuyama after the foreign concert in that city. Money was raised to buy a piano. The musicians on the platform are (left to right) Mr. Hackett, Miss Wrockloff, Miss Husted, Mrs. Hackett, Miss Earle and Miss Field.



#### DAY OF CONFERENCE AND PRAYER.

A new departure this year, that has been contemplated for several years past, was the special day given over entirely to conference and prayer. The experiment was so successful that it was voted to make it a regular feature of each Mission meeting hereafter. On Wednesday, the first full day of the meeting, no business session was held, no committees met, but the entire day was given over to the consideration of the theme "Our Task." The Mission had assembled on Tuesday afternoon for the opening session and organization of Committees. In the evening reports were given by all Standing Committees.

The first morning session of this special day was conducted by Miss DeForest, who led a half hour of thought and prayer on the subject "Our Place in Japan," reaffirming our original hope and aim in coming to Japan as missionaries. Miss DeForest was followed by Mr. Nishio, who spoke on "What the Kumiai brethren desire and expect of the missionaries in the future, under the new arrangement." A summary of this significant address is given in the succeeding section. Dr. Rowland then led a session during which the problems facing the missionaries were talked over and prayed over. Two subjects were discussed: (1) Are our Kumiai churches doing all that can reasonably be expected of them? and (2) Practical methods through which we may be able to make worthwhile contributions to the evangelistic progress. The weaknesses pointed out in the churches and in the pastorate chiefly concerned lack of vision of the great possibilities for service that lie within the grasp of pastor and people. In discussing practical methods by which the missionaries may help the churches the following were among the suggestions made by different ones taking part: Develop specialists who will serve the entire Kumiai body; assist in sending native pastors abroad for study; outline a program for a working church in Japan; assist all church organizations; concentrate church powers on one great purpose; join Japanese churches as full members; make full use of the missionary's home; emphasize work for young people; make use of pageants and pictures; have full program for religious education in Mission schools, including college departments; give young Christians definite tasks such as tackling social and intemperance problems; help Christians to find employment in Christian environment; reach large audiences by use of stereopticon and moving pictures; raise money for assisting churches by use of pictures and concerts; make use of English in order to attract the student class.

The afternoon session took up the problem as it is related to spiritual experiences. Mr. D. Downs spoke on "The Experience of God's Power through Growing Friendship with Christ." The cultivation of friendship with God and with



A typical scene on the porch of the Sugimoto Hotel during Mission Meeting. Mr. Warren and Miss Hoyt are discussing some important question, doubtless concerning the Matsuyama Girls' School. Mr. Bennett and Mr. Bartlett are having such a heated discussion that Mr. Holmes, with watch in hand, thinks it about time to call a Committee meeting.

men was emphasized as the big end of our task. Miss Coe, who presided throughout the afternoon session, then led in a review of personal experiences of the power of Christ as seen in others' lives, such experiences as encourage us to press on. Many inspiring stories were told of changed lives, of sin overcome, of remarkable courage and perseverance in spite of persecution and great obstacles, of fidelity to duty, or loyalty to Christian principles, and of the power of love to overcome all barriers. It is hoped that these experiences may be written up for publication in some other form that will permit more detail than this report allows.

This day of conference and prayer was brought to a close by a half-hour twilight sing on the bank of the mountain stream that flows through Arima.

#### ADDRESSES BY SECRETARY NISHIO AND DR. EBINA.

It is not possible to reproduce these important addresses entire, but the main points can be given. Secretary Nishio spoke on the desires and expectations of the Kumiai men as they relate to the work of the missionary under the new relationship between the Mission and the Kumiai churches. From his position as General Secretary of the Kumiai body and from long contact with that body and with the missionaries, all that he had to say was of the greatest interest to the Mission. His statement left no doubt in the minds of those present that there was a large place for the evangelistic missionaries even though the present plan of co-operation relieves them of certain responsibilities hitherto carried. The lines of work emphasized by Mr. Nishio for the modern Congregational missionary in Japan were: Promoting religious education as opposed to emotional preaching; working with church officers, Sunday-school teachers, and pastors by giving assistance and inspiration; conducting young people's classes—lay foundations with them; securing moving picture equipment with educational and religious films; travelling up and down the country with this equipment attracting thousands to the churches where the ordinary pastor reaches tens or hundreds; sending out from America of men who are specialists and who can inspire all Kumiai pastors and bring them up-to-date along their particular lines; having each new missionary visit every station during his first term in order that he may understand the different conditions and methods of work; helping the Japanese pastors to select the best books from abroad in order that they may keep abreast of the times; teaching in government schools when opportunity affords and thus influence the students; sending enough missionaries so that there will be families in Sendai, Niigata, Nagoya, Kyushiu, and Seoul, as well as in the cities now occupied.

Dr. Ebina talked in a similar strain, but referred to the needs and ambitions of Doshisha in particular. He spoke of Japan's need of men from abroad with generations of Christian ideals behind them, men with international minds and visions of the New Age. America has such men of vision and they will contribute more than Japanese. The best American ideals are needed for the regeneration of Japan, to "renew" Japan. He spoke of the new relationship with Amherst College and expressed the hope that a similar connection might be established between the Doshisha Girls' School and some American college for girls in order that a succession of young women graduates from America might come out to work in connection with the Girls' School. Dr. Ebina reported the co-educational system now in force by which graduates of the Girls' School college department (literary) may enter the university without examination. He traced the rapid growth of the Doshisha as shown by the increased enrollment and budget during recent years. The latter has increased from ¥131,000 in 1918 to ¥310,000 in 1920. He predicted that in a few years there would be 5,000 students enrolled in Doshisha.

#### ENDORSEMENT OF PLAN FOR JAPAN CHRISTIAN COUNCIL.

After a report by Mr. Olds on the recent National Conference of Christian workers held in Tokyo the following resolution was adopted:—

"That the Japan Mission of the American Board endorses the resolution adopted by the Baptist Conference, namely:—

"That we heartily approve of the organization of the Japan Christian Council and that we place ourselves on record as ready to take our share in the launching and building up of such a body."

"Moreover, that while not wishing to bind our representatives to the Federation of Christian Missions we urge them to use their influence to get the Federation to merge its strength and work with this more comprehensive organization."

#### RE-EVALUATION OF MISSION WORK.

Under date of March 1st a letter from Secretary Riggs was received by the mission in which was reported the following vote of the Prudential Committee:—

"The Prudential Committee requests all the Missions to re-evaluate all the departments of their work in view of the present opportunities for direct evangelism, in order to ascertain any possible rearrangement of present activities and finances that may more effectually carry the gospel to all people, and to report their findings to the Prudential Committee."

In order to meet this important request from the home base a Committee of three was appointed some time before Mission meeting. This Committee brought in a preliminary report at the first session of the week's meeting. This report was then referred to the Committee on the work of the Mission, which Committee gave most of its time for the next four days to the completing of plans for making the re-evaluation requested. As a result of this study thirteen votes were passed by the Mission looking toward the carrying out of plans for re-evaluation and making changes within the Mission that would promote greater efficiency, secure better results, and if possible promote economy in the use of funds. No great success was met in seeking ways to economize, a fact clearly indicated by the following resolution:—

"We would record it as our judgement that in the effort to re-evaluate our work in accordance with the test of greater efficiency, we believe we would be more efficient in almost every department of our work if more funds rather than less were at our disposal."



"However, we declare ourselves as standing ready to economize still further if the exigencies of the Board require that we do so, even though it would entail the crippling of our work."

The plans approved by the Mission ask the Advisory Committees of each Mission institution to re-evaluate their work. A special Committee was appointed to study the work of missionaries teaching in schools under Japanese management. The three Mission members of the Kumiai Board of Directors were asked to bring to the attention of the Directors that part of Secretary Rigg's letter referring to the churches, also to confer with them regarding the best plans for conducting the Japanese magazine *Morning Light* or an equivalent paper, and regarding ways and means for providing training for young men who desire to engage in evangelistic work but who have a meager knowledge of English. Each missionary was asked to re-evaluate his or her own work. A Committee was appointed to report to the Board all plans for re-evaluation and to collect and forward reports from institutions after re-evaluation is complete.

Mission members were asked to do all they could to encourage Japanese young men and women to decide for some form of Christian service, and to seek special training in one of the training schools.

Missionaries in charge of social work and kindergartens were asked to make a serious endeavor gradually to increase the support of such work by the Japanese constituency. It was decided to reduce the number of issues of the Mission publicity organ by making the magazine a quarterly and to increase the amount of material sent to the Board publications.

Every department of the Mission was looked into both from the point of view of efficiency in achieving the original objective of the Mission and from the point of view of economy. It is felt that the changes already made and the re-evaluating machinery that has been set in motion will have a wholesome effect in many departments of the Mission work. Such a re-examination of policies, methods and expenditures cannot help but bring good results even though no great changes may be made.

#### QUESTIONS REFERRED TO THE KUMIAI BOARD OF DIRECTORS.

One noticeable effect of the new relationship with the Kumiai body was the number of questions referred to their Board of Directors for decision. Mention has been made of several in the preceding sections. All questions connected with missionary re-enforcements for evangelistic work were also referred to the Board of Directors. Hitherto requests for re-enforcements, for permission to open up a new station, and requests for the return of missionaries on furlough have always gone direct to the home Board. But at this Mission meeting these questions were referred to the Mission representatives on the Kumiai Board of Directors with instructions to present the same to that group. On approval they would then be forwarded to the American Board.

#### SPECIAL LECTURERS INVITED.

For several years the Mission has sought special lecturers for short term service (six months or one year) to lecture in the Doshisha, in Mission schools and to share their special knowledge with the Kumiai and Mission workers throughout the Empire. This year instead of making a general request two particular men were singled out. Having heard that Prof. Wood of Smith College and Prof. Bosworth of Oberlin may be willing to come to the Orient within a year or two for temporary service in the Doshisha Theological School and elsewhere, the Mission voted to ask the Prudential Committee to do all that is possible to encourage their coming. The Mission also has a request before the Home Board concerning Dr. Charles E. Jefferson, who has been urged to stop off in Japan at the time he makes his proposed trip to China.



One of the interesting reports presented at Mission meeting was that by the Committee on Summer Camps. The above picture was one used on posters advertising these camps, one of which will be conducted near Tottori for girls this summer. Miss Burnett is in the middle of the line.

#### MISSIONARIES TO SENDAI AND KOBE.

Among the matters brought to the attention of the Mission by Secretary Nishio the one request that received particular emphasis was that concerning the sending of a family to Sendai. In response to this request the following action was taken, thus reversing the decision made at the time the deputation from the Board visited the Mission in 1917-1918:—"While recognising the priority of the claims of Niigata Station, yet in view of Secretary Nishio's representation of the needs of Sendai, the Mission puts itself on record as desiring to locate a family at Sendai as soon as practicable." For the same reasons the Mission also seeks permission from the American Board to locate a family in Seoul for co-operating in the Kumiai work for Japanese in Korea. Neither of these places, however, cannot be filled until the other stations, including Niigata, are fully manned.

#### SALARIES, PROPERTY, AND FURLOUGHS.

The cost of living has shown so little inclination to come down from the heights reached during the war that the Mission voted to ask the continuance of the same salary (including bonus) as received during 1920.

The Property Committee during the past year made the rounds of the stations accompanied by an architect and made a thorough study of the Mission residences. A report was submitted at Mission meeting, as a result of which the sum of \$5,373 is being included in the request for appropriations for 1923, this amount being the minimum needed for the most necessary repairs. A request was also made for permission to sell the Tokyo residence and purchase property in a more desirable location in the suburbs.

Furloughs were requested as follows:—For Miss Adams after the middle of March 1923; the Cary family after June 1st; the Pedleys after March 1st; the Misses Stowe after July 1st; and Miss McCausland after April 1st.

The Mission passed a Resolution regarding the return of the Beams to America on account of family health conditions, in which regret was expressed that the return was necessary at this time, and the Mission's prayer given for restored health and new fields of service.

**OFFICERS AND COMMITTEES OF JAPAN MISSION**

1922 - 1923

(Partial List)

Chairman, E. S. COBB; Vice-Chairman, Mrs. WARREN.  
 Field Secretary, H. PEDLEY; Mission Secretary, D. I. GROVER.  
 Mission Treasurer, D. I. GROVER to December 31st, 1922.  
 H. W. HACKETT from January 1st, 1923.

**COMMITTEES:**

Committee ad Interim—Miss DeFOREST, J. C. HOLMES, E. S. COBB, C. B. OLDS,  
 H. PEDLEY.  
 Property—Treasurer, F. A. LOMBARD, S. BARTLETT, Miss HOYT and Miss  
 G. STOWE.  
 Language—J. C. HOLMES, Miss DeFOREST, G. M. ROWLAND.  
 Publicity—Miss HOWE, Mrs. COBB, D. I. GROVER, C. S. GILLET, H. W. HACKETT.  
 Finance—H. W. HACKETT, E. S. COBB, J. C. HOLMES, Miss HOYT, C. B. OLDS,  
 Mrs. STANFORD.  
 Summer Camp—Miss BURNETT, Miss COE, L. GULICK.  
 Mission Meeting Day for Prayer and Conference—D. DOWNS, Mrs. BENNETT,  
 Miss SEARLE.

**REPRESENTATIVES:**

On Kumiai Board of Directors—1 year: G. M. ROWLAND; 2 years: C. B. OLDS;  
 3 years: C. M. WARREN.  
 On Federation of Christian Missions—H. PEDLEY, F. A. LOMBARD, G. M.  
 ROWLAND, Miss HOYT, Miss M. STOWE.

**BOARDS OF MANAGERS:**

Kobe College—1 year: D. I. GROVER, F. A. LOMBARD, Mrs. NISHIKAWA,  
 Miss COZAD.  
 2 years: S. F. MORAN, C. B. OLDS, Mrs. IBUKA, Miss HOYT.  
 3 years: Mrs. PEDLEY, Mrs. TSUKAMOTO, Mr. MURAMATSU,  
 Mr. Y. SUZUKI.  
 Glory Kindergarten and Training School—1 year: F. A. LOMBARD, H. PEDLEY.  
 2 years: Miss BARROWS, E. S. COBB.

**BOARDS OF DIRECTORS:**

Kobe Woman's Evangelistic School—Mrs. BARTLETT, Miss COE, Miss STOWE.  
 Matsuyama Girls' School—1 year: Miss DeFOREST, Mrs. Ishihara.  
 2 years: Rev. H. AONO, C. B. OLDS, Rev. S. SAWAMURA.  
 3 years: H. PEDLEY, Mrs. WARREN.

**ADVISORY COMMITTEES:**

Matsuyama Night School—Mr. and Mrs. OLDS, H. PEDLEY.  
 Matsuyama Kindergarten—Mr. and Mrs. OLDS, H. PEDLEY.  
 Miyazaki Institutions—Mrs. BENNETT, Mrs. PEDLEY.  
 Hakuuikai (Settlement)—H. J. BENNETT, Miss COE, Miss McCausland.  
 Osaka Social Work—H. W. HACKETT, F. A. LOMBARD, Miss McCausland.



## Mission Meeting Days.

Selections from the Journal of a New Member.

I WAS SORRY for the puffing, worn-out looking train that pulled us up, but I was glad to be in beautiful Arima. To cool off and stretch and just look at the wooded peaks. It has clean good air to inspire clear, fair thinking. There is something big and just about the surrounding mountains that seems to have a definite bearing on your point of view.

It was nice to be among the early arrivals, because as we sat on the blue-green hotel steps sometimes older members had time to linger and tell us about previous meetings, members of the Mission whom we shall never know, and of different phases of our Mission activities. You can understand that was an invaluable course in family history when I tell you that Mr. Hall offered most of it.

Tuesday morning, June sixth, we were given a formal introduction to Tansan, the famous mineral water, by Mr. and Mrs. Lombard. Of course we felt badly when they pronounced us degenerates because we failed to respond enthusiastically to this drink: but they set a brave and noteworthy example, so perhaps after a few years of acquaintance we will be able to tolerate this stuff, which is neither medicine nor water. Then Miss Cozad led us along the shady road that winds across the typical Japanese bridges (red with black peaked posts) and past our chapel under the trees. There we had our first business session with needles and thimbles renewing the chapel cushion covers.

Noon found almost all our family assembled, and the college-house-party aspect was entirely lost from view. The week flew past. The general impression it left was one of simple dignity and directness with which all meetings were conducted, the fact that there seems to be no age limit of those participating in discussions and committee work; also the co-operative and friendly spirit in which our Japanese associates talked with us. The day's impressions that have stayed with me most clearly is Wednesday, the day of conference and prayer. The other days were spent directing the business of our family; Wednesday brought me nearer the work we are doing, gave me a glimpse of usefulness as it is practised daily, personalities we touch closely, and how Christ enters hearts, comforts and heals. Little by little He is being revealed: I felt it on Wednesday.

The pictures of my first Mission Meeting which stand distinctly in my memory are of varied types. Wednesday evening I was a little late to supper and the dining-room was full. Two long tables full of my new family who are making service for Christ their particular form of self-expression. Sunday morning, baby Otis Cary was publicly dedicated to the service of God. What is more thrilling or beautiful?

Coming home to Tokyo a pretty wooded hill hid lovely Fuji from our view, and then suddenly she sprang before us in all her majesty—for a moment. This year language study has been a pleasant wooded hill which hid from our view the dazzling white peak of glorious Christian endeavor. Mission Meeting was a new view of the majestic heights we saw so clearly from America. I caught glimpses of it in the faces of those who have spent years cheerfully giving every moment to Him. I saw it in the faces of those younger who came close to Him showing His glory to others.

Mrs. H. M. W.

## Meeting of Kumiai Board of Directors, Osaka.

July 12-13, 1922.

THERE was a large attendance, including the four representatives of the Mission. The two days were taken up with a program of 37 numbers, including no less than 10 reports, some of them extensive, and on the whole indicating progress for the first half of the year. Among the most interesting items of business transacted were the following:—

- 1.—To render financial assistance to Messrs. Hara, Nishigori, and Endo, now studying abroad.
- 2.—To appoint Rev. M. Imaizumi as head of the Educational Department.
- 3.—To appoint a Committee of Five to investigate the educational work contemplated by Mr. Shimizu in Peking. Committee:—Nishio, Takagi, Imaizumi, Watase, and Pedley.
- 4.—To appoint Committee to study the question of training for the ministry young men whose educational equipment is not sufficient to allow of their entering the present Theological course. Committee:—Imaizumi, Olds, Yonezawa.
- 5.—To appoint Messrs. Nishio and Watase a Committee to reply to the letter from Mr. Riggs.
- 6.—To advise that the *Morning Light* be placed under the care of the Editors of the *Christian World* and be henceforth published either as a supplement to that paper or as a series of *Morning Light* tractlets.
- 7.—To ask for a successor for Mr. W. S. Clark at the expiration of his term of service with the Sapporo Church.
- 8.—To request the Prudential Committee to authorize the return of the Newell and Hall families after furlough.
- 9.—To request the Prudential Committee to send out the three families suggested by the Mission.
- 10.—To hold the Annual Meeting in Osaka in 1923.

H. P.

## Dedication of "Osaka Church" Edifice.

June 11, 1922.

WITHIN a year this beautiful and convenient building has arisen within a stone's-throw of the former structure, and together with the site represents an investment of some ¥235,000—a fitting tribute to the work of its pastor, Dr. Miyagawa, after a service of more than 40 years. Including as it does an auditorium that will seat at least 700 people, a Sunday-school assembly-hall with ten side class-rooms, two social halls—Japanese and foreign styles, studies for both pastor and assistant, reception room, dining-room, kitchen, office, and kindergarten room, the new church bids fair to become a veritable hive of industry.

The dedication program was simple and impressive, the principal features being the prayer by assistant pastor Suzuki, the singing by a large surpliced choir, the dedication address by the pastor, and financial statement, and the various felicitations. Dr. Learned pronounced the benediction.

H. P.

## Personals.

MISS EVA EARLE, who has been rendering splendid service in the Matsuyama Girls' School since last November, was forced to return to America early in June for health reasons. The sea voyage seems to have brought great improvement, and letters indicate that she is on the road to recovery. Miss Earle's address is 210 So. Rita Ave., Huntington Park, Cal.

\* \* \*

Mr. and Mrs. K. S. Beam and family are to return on the *Nanking*, sailing August 18th from Yokohama and reaching San Francisco Sept. 4th. Dorothy continues to improve under the Kamakura climate, but they have been advised that complete recovery involves a period of years and that special climatic conditions should be provided throughout childhood. Since the necessary combination of climate, educational advantages, and American Board work are not available in Japan they have been advised to locate in California for a period of years. They can be addressed in care of the Missionary Home, Claremont, Cal.

\* \* \*

Mr. and Mrs. J. C. Holmes and family are to return to America in the fall on account of the health of their eldest son, Jerome. Although in good health on returning from America last fall since, that time he has been in doctors' care almost continuously, but has shown no signs of improvement. They moved to Kamakura in June, but in spite of the climate and sea-bathing he continues to lose weight. Dr. Spear, of the American Naval Hospital, after a thorough examination pronounced the trouble anæmia, with chronic constipation, and his condition very much "run down." He ordered the family back to America.

\* \* \*

The following members of the Japan Mission returned to America on furlough recently:—Mr. and Mrs. M. E. Hall and Jack from Yokohama on the "Pine Tree State," June 10th (address: 3 West St.,

Hillsdale, Mich.). Miss Edith Husted and Miss Sarah Field sailed from Kobe on the "Empress of Asia" July 19th. Miss Husted can be addressed at 2363 West 14th St., Cleveland, Ohio, and Miss Field at 715 Leebrick St., Burlington, Iowa.

\* \* \*

Missionaries returning from furlough are Miss Rupert, due on the "President Cleveland" August 27th; Miss Searle on the "Empress of Canada" Sept. 4th; Mr. and Mrs. E. S. Cobb on the "President Jackson" Sept. 16th; and Mrs. Gordon on the "Empress of Canada" Sept. 17th.

\* \* \*

The following welcome additions to the Japan Mission are to arrive on the dates indicated: Miss Florella Pedley on "Empress of Asia" Aug. 21st; Miss Mabel L. Field and Miss Stella M. Graves on the "President Cleveland" Aug. 27th; Miss Grace E. Babcock on the "Empress of Canada" Sept. 4th; Mr. Stewart B. Nichols, the Amherst representative at Doshisha University, is also to arrive on the "Empress of Canada" Sept. 4th.

\* \* \*

The wedding of Mrs. Pauline Rowland Sistare and Prof. Harold M. Lane, of the Hokkaido Imperial University, took place on April 18th at the residence of Mr. and Mrs. Gilbert Bowles in Tokyo. Mr. and Mrs. Lane are to remain in Sapporo for the present.

\* \* \*

Miss Anne Bingham was married on June 28th to Mr. Herbert E. Johnson of Kobe. After the wedding they left for a short furlough, traveling by way of the ports to Europe and then to America. They are to return across the Pacific in the fall, when Mrs. Johnson is to continue her work in the Glory Kindergarten and Training School.

\* \* \*

Both Dr. and Mrs. Newell have been in ill health in California, and have been forced to postpone their journey to the eastern states. They are now planning to visit their two sons and daughter in Cleveland, Ohio, in the fall.



Mrs. J. D. Davis continues very ill at her son's home in Denver, Col. (2809 Birch St.), and is confined to her bed all the time. Her interest continues in the Japan Mission, and she welcomes letters from her old friends.

\* \* \*

Miss Mary J. Hall, who has been engaged in teaching and secretarial work in Kamakura since last November, will continue work as tutor, teacher of English, with Bible-classes and other forms of missionary work, for an indefinite period. Her new address is 11 Omachi, Kamakura.

\* \* \*

Rev. and Mrs. C. A. Clark returned to Miyazaki on June 20th, after a three months' visit with their sons in China. The sympathy of all members of the Mission went out to Mr. Clark on receipt of the news at Mission meeting reporting his illness resulting in the loss of one eye.

\* \* \*

Dr. Learned is recovering from an operation performed at the Karuizawa summer hospital.

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# Japan Mission News



ENGLISH NIGHT SCHOOL AT TOTTORI.

## The Tottori Number.

PUBLISHED BY  
THE JAPAN MISSION OF THE AMERICAN BOARD OF COMMISSIONERS  
FOR FOREIGN MISSIONS  
AND THE ALLIED WOMAN'S BOARDS



Area—542 square miles.

First Christian work began 1886.

Population—520,000.



Number of Christian  
workers of all De-  
nominations—15.

Kumini :

Kindergarten teachers .....	4		
Bible women .....	1	French Catholic.....	1 Priest
Evangelists .....	3	7th Day Adventist.....	1 Evangelist
Pastor .....	1	Holiness Church.....	1 Evangelist
Missionaries .....	1		

### Independent Churches—1.

Other Places where religious meetings are held :—

Kumiai.....	9	Holiness .....	1
French Catholic .....	4	Seventh Day Advent .....	1

Number of Baptized Christians about 400.

### Schools :

Christian Kindergarten.....	2
Christian Night School .....	1
Schools of High School Grade .....	5
Number of students admitted 1922 .....	605
Number of applicants that could not be admitted ..	1,529

Personnel of Kumiai Work :—

Rev. H. J. BENNETT—General Evangelist, Principal of Night School,  
Superintendent of Sunday School.

Mrs. H. J. BENNETT—President of the Women's Society, Principal of Kindergarten.

MISS ESTELLA L. COE—Young People's Work.

Rev. SAICHIRO NAKAI—Pastor of Independent Church.

Evangelists of Mission now in co-operation with Kumiai Church:—

Rev. and Mrs. SEIDO TAKAHASHI.	Miss KIYO YAMASHITA.
Mr. and Mrs. KEISABURO TAKATA.	Miss KEI ASAKAWA.
Mr. SHOHEI KAMATANI.	Miss SHIZU ASAKAWA.

## NEEDS:

- High School for Girls.  
High School for Boys.  
Dormitories for High School Students.  
Community Hall.

At present there is no building in the entire province suitable for decent public gatherings.

# JAPAN MISSION NEWS

Address: H. W. HACKETT, 53 YAMAMOTO-DORI, 5-CHOME, KOBE.

PUBLISHED BY THE MISSIONARIES OF

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, 14 BEACON ST.,  
BOSTON, MASS.

WOMAN'S BOARD OF MISSIONS, 14 BEACON STREET (ROOM 503), BOSTON, MASS.

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, 19 S. LA SALLE STREET  
(ROOM 1315), CHICAGO, ILL.

WOMAN'S BOARD OF MISSIONS OF THE PACIFIC, 706 MARKET ST. (ROOM 421),  
SAN FRANCISCO, CAL.

ISSUED ON THE FIRST OF OCTOBER, JANUARY, APRIL  
AND JULY.

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### COMMITTEE ON PUBLICITY:

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## PUBLICITY EXTENSION.

The two members of the retiring Committee on Publicity who are to be in America this year, Mr. Hall in the East and Mr. Beam in the West, will be glad to answer inquiries and to be of service to churches or individuals desiring further information regarding the work of the Japan Mission as a whole, of individual stations or institutions.

Address M. E. HALL, 3 West St., Hillsdale, Mich.  
or K. S. BEAM, Missionary Home, Claremont, Cal.



## New Wine in Old Wine Skins.

### The Leaven at Work in Tottori.

#### BEGINNINGS AND RESULTS IN TOTTORI.

**W**HEN the Tottori Station of the American Board was opened in 1890 (?) the general attitude of the people was unfriendly to Christianity, and some of the people, taking all possible advantage of the youth and inexperience of the young missionaries, came to their house with the open purpose of annoying them with difficult questions about religion and life. Dr. Rowland has spoken of that year as the hardest year he has had in Japan. But, fifteen years later, when the Bartlett family returned to America, a special farewell meeting was held for them, under the auspices of the most prominent people of the city, and the Governor of the Ken invited them to his own house to a farewell supper.

The attitude of the schools at present is, in the main, one of indifference, with more of a hostile tendency than there was several years ago. One rather notable



Mr. and Mrs. Bennett, Miss Coe and Japanese friends

event, and one which Japanese find it hard to believe, is that a year or so ago a Shinto shrine was erected in the Girls' School (a government school) and the girls in the school are made to stand up on certain days in the month and bow before the shrine. The principal of the school one day asked all the girls who had been to Sunday-school the day before to raise their hands. A number did so, and it was reported

to us as a fact that all except one were required to stand up before the whole school for some time. The one excused is the daughter of a rich Christian who is a man of considerable influence in the city but who does not show his faith in public very much.

But the difficulties of the early days have borne their fruit, for thirty Christian workers and more, some of them now prominent, have gone out from Tottori: one of these, a strong young man with one of the best executive heads in the whole Kumiai Church, is the Travelling Secretary for that great body; another is now a captain in the Salvation Army. And to-day there is a strong group of young men in the church who, every summer, raise the money and, by themselves, carry on summer evangelistic meetings.

There is similar growth in other ways. The church building twenty years ago, or even ten years ago, was a small Japanese house, but now the Church has its own building, still with mats instead of chairs, but with glass windows; and symbolic of their spirit, above the platform is written the motto "Faith, Hope, and Love." A kindergarten, started by Mrs. Bartlett in one of the Mission houses years ago, has gradually developed until now we have and need a large, light, and airy kindergarten building, built partly in Japanese and partly in foreign style. The large play-room, foreign in style and with oak floor and glass windows, the one room alone costing more than \$1,500, was to the last cent the gift of Japanese friends, many of whom were not Christians.

The Boys' Night School and the Girls' classes are a comparatively new development, and they both offer splendid possibilities for direct evangelistic work if only the right kind of teachers can be found.

#### ENGLISH NIGHT SCHOOL.

The Night School was started because so many eager youths camped on the missionary's doorstep and would not take "no" for an answer. Here students of all ages and from all ranks of society sit down together, and no more potent agency for teaching democracy to conservative Japan could be found. The school is entirely self-supporting, as the teachers give their services, and the upkeep and equipment is obtained from a small tuition fee. No attempt has been made to standardize the courses or to grade the students; they are grouped according to ability within the limits of only three different classes. With the return of the pastor from study in America and the promise of another teacher it is hoped that more systematic work may be done. The half hour of chapel in between the two hours of study gives no opportunity for latecomers to be absent or for the indifferent to slip out after the English lesson is over. This chapel service is not compulsory by regulations, but by sentiment, and there is almost no one who fails to appear by the time the first hymn is sung. The first year or two there was some undertone of opposition to the chapel service, as a waste of time, but this

has gradually given way to a most enthusiastic desire for this period of prayer and singing. It is from this small night school that the church finds most of its recruits.

#### THE CHURCH.

The present condition of the church is, on the whole, encouraging. During the absence of the pastor, who has been studying in America for two years, and who is to return shortly, Mr. Bennett has worked in his place. The main effort has been



The Pastor, now in America,  
and his family.



Released from 8  
hrs. of factory work  
14 hrs. per day 341  
days per year.

to hold the fort securely so that the pastor might find none of his flock lost or strayed aside; also much energy has been directed to raise the money for his travel and to make some provision for more adequate living when he returned. (How can a pastor, though, feed himself, his wife, and two children on thirty dollars a month when commodities here are much more expensive than in America even?) Some of the older members of the church have not been as faithful in their attendance at the services as one might wish, yet they have kept up their monthly gifts so that the pastor's wife and family have been able to live with some comfort. When one remembers that at times the Tottori Church has not always succeeded in paying the monthly salary when the pastor was actually at work in the city, it speaks pretty well for them to have kept up his salary for these two years. The young people, in righteous indignation, secretly vow that "even if we are nibbling our father's shins" (modern parley for "students living off dad") we shall not let our pastor be hounded by the wolf at the door.

The women, as usual, in many ways have been ahead of the men in supporting the church. Though the men have given the larger part of the money, presumably because they control the purse-strings, yet the women, by contributions and money earned by their own hands, have paid their share of the Bible woman's salary and have financed their own charitable enterprises.

Usually, when our church attempts some work which attracts public attention, the Buddhists try something of the same kind in opposition. A bazaar was held at the same time as ours; years ago, when a Christian orphanage was started, the Buddhists started one also; and a Buddhist kindergarten was started in opposition to the Christian one.

#### THE KINDERGARTENS.

One Tottori mother, not a Christian herself, but very thoughtful and earnest, a leader among the progressive women, said to her friends one day, "Yes, I sent my child to the Christian kindergarten. I think there is where she will learn something that will help her later in becoming a wife and mother." Her friends laughed, "You sure are beginning early," but she persisted, "Well, that is the time."



Mr. & Mrs. Takata and the Mustard Seed Kindergarten.

and a beautiful modern play-room, set in a large garden — this is the place where sixty children play in the mornings and some hundred or more young men come to study



The 7th Trial Wife, determined that her children shall go to Christian Schools.

The "Love-Truth Kindergarten" in Tottori owes much of its success to the loyal support of the mothers. A large, rambling old Japanese home



English at night. The non-Christian kindergarten of the city looks with envy at it, and those mothers shake their heads as they remark, "Why is it that the Christians always seem to accomplish what they set out to do? We tried to raise funds for our new building at the same time, and lo, it is no farther along these five years later!"

And off in the fishing village of Hamazaka the "Mustard Seed Kindergarten" proved that with God all things are possible, for "a little child shall lead them." When Christianity as a church and sermons is hissed down the street, a pastor and his wife as kindergarten teachers (and, by the way, he scrubs the floors and wipes the noses) are hailed with respect and delight.

#### GIRLS' CAMP.

One event of the year was of great interest and of greater promise. This was a summer camp for girls. It was the first attempt at anything of this sort, and

American Camp Fire Girls and Girl Scouts must be adapted in many ways before it can be grafted on to a land that in most places can't furnish a square acre that is not already occupied by villages and fields. But where ignorance is bliss 'tis folly to be wise, so the Mission Committee launched this enterprise without chart or compass and without fuel in the hold. But we soon found "all things needed shall be



Study Group of King's Daughters.

added," and the ten days proved to be of most significance to the forty girls who came from Kobe College, the Doshisha, the Baikwa and even from the Mission school in Matsuyama. There were hikes and swims and games on the beach; there was the turn at trying to cook meals for such a large family over a pipeless stove; but best of all was the Bible study hour in the morning and the vespers out on the rock, where we watched the setting sun and the lights come out on the little fishing boats thickly scattered on the horizon. And before we folded our tents and went back to the crowded city we had pledged ourselves to join with the Christians of the village and build a church which could be used for summer camps, and five cottages where we might come with our own small group and have a bigger share in the responsibilities of housekeeping, *à la* summer camps. This means money, too, but the girls of Uradome Summer Camp say they will get that. And a girls' camp in America said they wanted to help out. Whose next?

#### YOUNG PEOPLE'S WORK.

Whenever I move out of the simple confines of this quiet country city, whether it be to go to America, where I have given up all hope of finding anyone who "understands," or even to the more thriving metropolis of Japan itself, some one is sure to look up at me over her afternoon teacup, and with such an intention of being interested say, "Well, my dear lady, what are you doing in this land?" and my heart sinks. For how can I ever explain what work with young people in

Tottori means. Yes, there are clubs: that for high school girls that began before I knew He wanted me in Japan, because one young girl felt the urgent necessity



Girls' Cooking Class.

of telling her fellow classmates about the Great Friend and gathered a few of the most intimate at her home every Saturday afternoon for a little prayer-meeting. Then she was called to closer companionship with that Friend, and her last words were, "Do not stop praying for a missionary for the young people in Tottori." After that there were many ups and downs to the life of "The King's Daughters,"

as it was called; the teachers forbade the girls to have such a club; they seemed to give lower grades to those who secretly were interested in Christianity; sometimes individuals were called before the faculty and reprimanded, but the faith of the girl who had gone on before, and all the eager, girlish prayers, did bring a missionary and did change the atmosphere of the school so much that now the principal has asked one of the members to teach him something about that religion. "For really," he says, "you girls seem to like it, and the girls who belong to that club seem to be able to do things. Yes, you are different, and I guess we need more religion in our schools. I must find out about this if I am to keep up with you girls." And now we have a well-organized club with meetings in the afternoon after school. Twice a week it is English, once it is Bible study only, once it is sewing or cooking and Bible study. Other times it is tennis or just a chat with the teacher. At first it was very difficult for these shy maids of old Japan to express themselves in any way, but you would find no cause to rank them below any high school club in America now if you could step in some Thursday afternoon and hear the president give a short talk, the treasurer report that some two hundred yen had been cleared during the last six months from the sale of sponge cake every Saturday afternoon, and the funds distributed to various charity institutions or to the church. And



Sewing Class.

surely you would envy the beautiful simplicity of the last ten minutes of prayer when each one tumbles over herself, as it were, to pour out some burden of her heart.

"Dear Father, please forgive me for losing my temper with Miss —— to-day." "Dear Father, keep me from telling a lie when some one asks me if I am a Christian." Then some one is sure to strike a tense chord in many hearts by a very quiet soulful plea, "Oh, Father, when will our parents understand those things most dear to us! Hasten the time when we may pray with them to Thee!" and then words cannot express the thoughts, and there is a long period of very satisfying, expressive silent prayer; the leader bows to the floor, and with a grand hubbub they gather up their books and come by ones, by twos, by threes, and fours to make their bow to "Sensei" and smile all over as they say "That was such a good meeting to-day! Can't we have this club every afternoon!"

But it is not even this club work that *is* the work with young people, after all. It is that girl who was married this spring and after a few weeks of a life for which

she had never been prepared, and with a man she never met before, she ran off home. The parents were chagrined to find such a foolish weak-hearted daughter in their midst, so she was pled with and scolded and threatened until one day, with a little bundle, she finally started back. But once out of sight of home there was no trouble in telling that the sea or the swiftly crushing wheels of a flying train was her only purpose. But she thought of the "Sensei"



The Present Coe Household.

The house by the side of the road is "home" to many young people.

and must come to say good-bye to her. It took many weeks of patient interviews with more relatives than one could imagine ever sprang from any ancestral tree. There were many Nicodemuses among them and the missionary burnt many candles at both ends as well as lost much patience, but who remembers that when, instead of reading in bold headlines in the daily newspaper, "Miss —— was found after the two-forty left the —— crossing this evening. It is reported that a love affair was the cause," one can sit across the dinner table every day and look at a very happy young girl who is just beginning to find herself and who comes to slip a very dainty hand into yours just at bedtime and whisper, "Sensei, I think God told me to come to you that day."

It is that young man who was engaged to one of *our* girls, or thought he was, but one day as he is calling on the mother and daughter in most approved modern style, the girl remarks that next week she will marry Mr. ——. What has happened he does not know. Have her parents only spoken well of him to his face and planned this marriage because of its "desirability," to which she must be an unprotesting victim? Or has she been playing with him all this while? There is only one place he knows where he may go and talk this all out very frankly, so the first holiday he puts his university books on the shelf and takes the train for that missionary home way off in the backwoods, Tottori.



But these are all very delicate, private affairs, and in the knowledge of them many sacred chambers of delicately throbbing hearts are opened so freely for entrance. Sometimes in the night hours or on the highway He comes with such powerful revelations. So who can explain to a chattering group over an afternoon teacup what a missionary does whose work is supposed to be with the young people in Tottori.

H. J. B.

E. L. C.

#### THE NEW WINE SPEAKS FOR ITSELF.

"Really I should like to meet you and face to face tell you all that is in my mind, but at present that looks to be impossible, so because there is on other way I am attempting to express the impossible in a few strokes of the pen.

"Do you know who I am, I wonder? I am the oldest son in a poor country home. I lost my father when I was about ten. The poverty of those times and the struggle that my mother and seven brothers and sisters had to keep together I could not tell in a way you would understand. In Japan all centers around what is called the family system, which means that the oldest son becomes the head of the house when the father dies and legally must assume all responsibility for the other members of the household. Now, the boy who had this load placed on his shoulders, at the age of sixteen, was entering a life of dissolute pleasure and *abandon*. Just here I want you to understand that in Japan there is no conception of a religion that gives life, and so in the minds of most of these people there is no consciousness of self, no foundation of personality and its value. Of course there is no knowledge of the purpose of life, the mission of a human being or any of those things which come naturally to the consciousness of a growing child in America. And so many of the youth of this land to-day are caught in this fatalism and drowned in its whirlpool.

"At the age of twenty-two, when it seemed that this young man had gone so far there was no hope for him and nothing to be done to relieve the situation of those who must depend on him, an angel appeared who said with great earnestness and patience, "There is a God of truth in this world who is full of love. If men will trust Him He will give them all things needful, and more than this give them the power to resist and rise above evil." As this messenger bade me, so I did resolve to give myself entirely into the hands of this Father of men, and ask Him to give me the strength to conquer temptation and from henceforth to become not a menace and burden to society but one who could add his bit to the common good of the world, who could be a help and not a hindrance. God listened to this simple prayer and sent great power which has given to this small human being a joy and satisfaction in living, such as cannot be told in words. At present, at the age of 26, every day I begin by thanking Him, and as I thank Him I remember that angel and the thanks I owe such a willing messenger. But this messenger, I learned, was sent by another group of His messengers far off across the sea, and to them whose faces I have never seen I feel a special obligation, and in my heart return to them great thanks. Because life came to me an entire family was saved; and not only that, but this good news spread among countless associates, and there, too, several were touched and came to know their heavenly Father. And so around this angel from heaven there is a little kingdom of God started and doing its best to grow into a fruit-bearing country.

"When you can hear how your obedience and devotion to God brings little by little in this far-off land a bit of heaven to earth, it must be a cause of great

satisfaction and rejoicing. The Messenger you have sent is giving her best and all to your work, so I, too, have felt that I must follow her example, and in the same way give myself and all to this work.

"I shall never meet you here, but I am sure we shall meet some time, don't you think so, too?"

SHOHEI KAMATANI.

[The writer of this is the young man whose story appeared in the *Missionary Herald* some months ago.]

#### KURAYOSHI.

"As I sit here writing reports concerning our Kurayoshi Church, many thoughts come and go in my heart. One is, it is wonderful that the child who was baptised



A Sunday School founded on a rock.

by Mr. Bennett, by God's grace is now working in one of the Bennetts' fields, that is, her own town where she was born and re-born spiritually. God's will is wonderful, and past our understanding. Another thought that comes to me is that I am weak both physically and spiritually, and it was only as the results of both Mr. and Mrs. Bennett's and Miss Cozad's endeavour that I could experience physical "resurrection." There is nothing that cannot be accomplished by God's grace and love.

"The work we are doing here is not limited to Kurayoshi, but it has been extended outside the town. After we have Sunday School at the Kurayoshi Church we go out at 1.30 p.m. to a village named Tanaka-mura to teach Sunday School there and also a Bible-class. It is so satisfying to think that one of the girls of this class has entered the Bible School. This village is great hope and comfort to us. Every Monday afternoon Deacon Murayama gathers seekers for truth about 14 or 15 members and teaches them flower-arrangement and tea-ceremony. On Tuesday there is another meeting for seekers for truth; on Wednesday cottage prayer-meetings; and on Thursday the same. On Friday there is prayer-meeting at the church. On Saturday at 1.30 p.m. we go to a village of outcasts. A work began in 1917, when Mrs. Bennett came to Kurayoshi for the women's meeting and inspired the women to begin some social service work. Also as the result of this

special meeting we braved the thread factory, and now most of those who are eager to know the religion are from among the girls of the two factories here.

"On Saturday evenings we have a meeting for nurses.

Besides these weekly meetings we have monthly meetings of the Women's Association, W. C. T. U., Y.M.C.A. and Women's Sewing Society twice a month, which sells tooth powder, menthalatum, the things made at our work meetings.

"We hope to begin a meeting for maidservants this fall, while another thing we desire very much and are praying for is a kindergarten. However, so far we have not got enough funds for it, and are still praying.

"Kurayoshi is a hopeful place, and we, the pastor and his assistant, are glad and grateful to work here. Sometimes we feel discouraged: cut off from all the inspiration and fellowship of other workers we fall into ruts and the task seems mountainous. Then it is that Mr. Bennett comes once a month, and the oasis gives us rest and strength."

KIYO YAMASHITA.



Rev. and Mrs. Takahashi and Family.

## Heroes of the Mission Field

### MRS. JEROME D. DAVIS: A SON'S TRIBUTE.

THE death of Mrs. Jerome D. Davis is an occasion which may well make us stop to ponder how large are the silent accomplishments of the mothers of the Mission. How easy it is to applaud the lives of the statesmen and to forget the heroic co-operation of their wives! Who shall say how much of the vision, how much of the permanent contribution of the men is due to the unrecorded love and devotion of their life-partners? Well do I remember how my mother would take on herself all manner of arduous little duties, such as typewriting, entertaining and purchasing, that my father might be free for the larger task. How zealously she would guard his rest periods against the inroads of insistent visitors or careless youngsters! How carefully she would plan his vacation periods! How joyfully she would toil that the home in that far-away land might be a veritable heaven on earth for him and for us! Who knows how often the forceful action of a critical situation was the result of inner power from her prayer and life? Who shall measure the value of her ceaseless intercessory appeals? Yet here was no puritanical character dominated by a solemn and unbending sense of the gravity of life and the impending judgment





of God. On the contrary, to her he was a loving father, a joyful comrade, lightening the day's task. She always radiated sunshine and laughter. Many a day a tired and nerve-worn father was rejuvenated by the sparkle of her keen humor.

But, above all, the achievements of the mothers of the Mission are writ large in the care and training of their children. They were taught to believe and value the eternal verities of service to God and men, and to live their lives in that service, a somewhat rare training nowadays. The large proportion of them now working in Christian activity abroad stands as eloquent testimony of the success of the mothers. Almost every pioneer missionary family in Japan has sent back representatives to the field from the second generation; sometimes all the children. To cite but two instances: three children from the Cary family are in religious work, and of these two are in Japan; the only other member of the family is serving America in medical work, and would now be an American Board representative in Turkey had not the war intervened. In the Davis family four children are now on the foreign field in China, Japan and Africa, and another has served in Labrador and Russia. The mothers of the Mission risked their lives in a foreign country, endured its hardships and the difficulties of motherhood far from the safety and comforts of the homeland, and now they are reaping a rich harvest in the lives of expanding usefulness of the descendants of the Mission.

Both the character and life of Mrs. Davis deserve particular mention. She was one of the pioneer missionaries sent out by the Woman's Board, reaching Japan in 1883. After the death of her husband in 1910, so irresistible was the appeal, so keen her sense of the need, that she returned to Japan once again. Then after ten more years of consecrated service, as so often happens, she who had given her life unsparingly for others was struck down by cancer. For two years she suffered as only those who really know the effects of that terrible disease can realize. So deeply was she loved and such a large place had she made for herself in the hearts of the Japanese that long before her death they established a Frances Hooper Davis scholarship in the girls' college in Kyoto, where she had taught. It will stand as a testimonial to her life, the only kind of monument she would care to have; a perpetual memorial, and incentive to the girl students of rising Japan.

The personal tribute of a son may not be out of place. Of her I can honestly say that she is the only person whom I ever knew who seemed entirely without fault, and who ceaselessly gave herself in untiring devotion to others. My own decision to enter the ministry is due to her. May we that read these words hereby resolve to honor, to cherish and to emulate the mothers of the Mission-field.

JEROME DAVIS.

## Chinese Conditions as Seen To-day. Impressions of China.

[The following are very brief reports of Dr. Pedley's and Mr. Cary's visit to China. This visit was both to note conditions and feelings, and to return last year's visit of the China Mission's delegates to the Japan Mission's Annual Meeting.]

**I**N three short weeks seven places were visited, all of these within easy reach of the eastern coast and thus covering a very small if very important section of the great Celestial Kingdom. Of these seven places, three of them—Shanghai, Tientsin, and Peking—are outstanding metropoli, while the other four—Tsinaifu,

Tehchow, Tungechow, and Paotingfu—are strategic centres of missionary work. Taking these up in geographical order we begin with the great sea-port of

#### SHANGHAI.

As we lay at anchor thirty miles outside of Woosung, itself ten miles from the city proper, we gained our first idea of China's vastness, for we were in the waters of the Yangtse-Kiang, a river which, like the Amazon, broadens into the ocean so imperceptibly and so far from either of its banks that the voyager coming in from Japan recognizes it only by the muddiness of its waters. From Woosung the ride in the tender past an unceasing line of junks was a revelation of the immense traffic that the stream carries daily upon its bosom. The city itself, with its million inhabitants, its wide concrete streets, its fine electric cars, its busy streets, its splendid business houses, and general air of prosperity gave such an impression of Occidentalism that one felt he had suddenly bridged the Pacific and stepped into a Seattle or a San Francisco. This impression was deepened as we sat in the auditorium of the City Hall and saw the great Christian Convention carried on in truly Occidental style, although the central figures on the platform were Chinese of nation-wide fame—Pastor Cheng and David Yui of the Y.M.C.A. One felt also as he sat in the Convention that a nation represented by such fine types of men and women as were seen among the delegates might well be justified in looking forward to a great place in world-embracing movements.

#### TSINANFU.

From Shanghai to this city entails a hot dusty train ride of thirty hours, including a change of cars at Nanking, and since the ticket was third-class in war-time it was fortunate that our party was composed of missionaries, pastors, and other Christian leaders, who had learned well the Pauline injunction "Rejoice always." Our appearance, as we alighted at the station, was second only to the beggars who crowded about our jinrikishas and seemed the embodiment of all that was vile. Through a long busy street we rode several miles to the famous Shantung University, which boasts of a compound of seventy acres, a well-planned group of buildings, 260 students, and a foreign faculty of more than thirty professors and teachers, the whole constituting by far the most outstanding feature of this city of 400,000 souls. Here one realized that he was in the peculiar Shantung atmosphere of hostility to Japan, for here was the terminus of the line from Tsingtau. Here the Japanese army had taken arbitrary possession after Tsingtau, 250 miles away, had fallen, and here Japanese guards had been in control till just one month before our arrival. One family represent the American Board interests in this place, that of the Rev. Lyman Cady, professor in the Union University above mentioned.

#### TEHCHOW.

Three hours up the line toward Tientsin this town of 70,000 is reached, and were it not for the fine Congregational Church and the extensive compound inside of which the American Board missionaries and their Chinese associates carry on a large medical and educational work, the place seems hardly deserving of a call. Here was held for nearly a week the joint Council of the American Board and the Associated Chinese Churches—a Council composed of eight members from each group—and also the Annual Meeting, the latter sandwiched in between the sessions of the former. One was struck by the absolute harmony in the Council, the complete confidence which the missionaries reposed in the motives and ability of

their Chinese brethren, and also by the absence of any undue elation on the part of the Chinese leaders. All seemed united in purpose and mutual esteem. Here we found a restrained Shantung atmosphere—we were still in that province. The



Annual North China Mission and Council Meeting at Tehchow.

brethren received our greetings from Japan most cordially, but in courteous fashion turned down our invitation to send delegates to the annual meeting of the Kumiai Churches of Japan, for, said they in effect: "We are less bitter in our attitude toward Japan than a year ago, but our constituency is not yet ready for a heart to heart conference with our fellow-Christians in a land whose Government has been so hostile and whose people have been so indifferent to the best interests of our land." One was furthermore impressed with the desire for inter-denominational union that prevailed. Japan may well take a leaf from China's book in this respect.

#### TIENTSIN.

Thirty miles up the river from the Yellow Sea this city of a million people is conspicuous by its numerous foreign concessions, its river traffic, and, by contrast with Peking, 75 miles away, its street-car system. Here is an important centre of American Board work, in that the North China Mission has chosen it as the base of operations for its Secretary and its Treasurer.

#### PEKING.

The great wall surrounding this historical capital refuses entrance to your train until it has first knocked at the gate, and once inside the gate, the traveller finds the wall following him clear to the station, where a yelling mob of coolies is ready to snatch his luggage without saying "By your leave," or rush him across the city in the low-seated and most comfortable jinrikisha. One is struck by the absence of trolleys, the presence of camel-trains along the wide streets, the omnipresent 'rikisha, the famous Peking carts, the crowds of beggars, the conglomeration of



trades and occupations that line the great thoroughfares, and, on the other hand, with the neatly-kept Legation quarters through which he passes as soon as he has gone through the water gate near the station. When it comes to sight-seeing, there is no place in China like Peking, for one might spend weeks in contemplation of the Forbidden City, the Winter and Summer Palaces, the Altar and Temple of Heaven, the four principal gates, the great educational institutions, the recently erected Rockefeller Medical College, the Indemnity College, and in addition the various Missionary institutions of learning and charity that are assisting in the building up of a new and Christian China. Here is the centre of politics, where in these days cabinets rise and fall rapidly. War-talk was much in evidence also, for Chang Tsaolin had not been fully suppressed.

Perhaps the centre of interest for an American boarder is the Union College, now housed in small and fantastic Chinese buildings—men and women separate, but looking forward in joyful expectation of being newly housed on the big one hundred acre site some miles outside the city proper. Only about 250 students in all at present, but with prospects of great expansion when the equipment is complete.

#### TUNGCHOW.

A compound of 70 acres with a well-equipped school of middle grade for boys and a centre for evangelistic work. Here lives that renowned missionary, Arthur Smith, planning to end his days in a new residence in process of erection.

#### PAOTINGFU.

Four hours down the line from Peking to Hankow, this town, ever to be remembered as a martyr centre at the time of the Boxer trouble, was well worthy of the short visit made. Just outside the city wall, and not much more than a stone's-throw from the place where the Misses Morrill and Gould laid down their lives, the missionary compound carries on very active educational and evangelistic work. Apart from the massacre of 1900 and the fact of Wu Pei-fu having his residence there, the city would seem hardly worthy of mention, but as we stood in the little churchyard and uncovered in the presence of the twenty odd graves of our murdered fellow-missionaries and Chinese Christians we realized more than ever that not places but persons are precious in the lives of men and women daily in need of great stimulating forces to carry them through life.

China is still far behind in many of the outward signs of so-called modern civilization, and it will take many a day for her to really come to her own; but the patient industry of her people, the historical background, the political and intellectual longings of the younger generation, and the vast resources of the land would seem to prophesy a day when the Celestial Kingdom will hold a very prominent place in the world movements of the future.

H. P.

### Japanese-Chinese Relations.

OUR travels covered but a small section of China, but wherever we happened to be one outstanding impression was stamped upon us: most Chinese when coming in contact with anything Japanese, either Christian or non-Christian, are filled with suspicion. Both from missionaries and from Chinese audiences we had the best of treatment. Our messages were listened to with courtesy, although we never attempted to conceal the fact that we were fully appreciative of the best there

is in Japan. Any story, however wild, provided it is derogatory, finds a public ready to believe it. Many foreigners in China are equally ready to believe. Unfortunate as this is, it is but the natural result of Japanese nationalistic psychology as it has exploited China. Japanese Christians suffer along with the military, commercial, and adventurer types of Japanese. In illustration of this suspicion note that only one Chinese delegate at the North China Council favored sending delegates to the Kumiai annual meeting. Also, Mr. Shimizu, a Kumiai man in Peking, who has had hopes of evangelizing Chinese, finds it almost impossible to get Chinese or foreign Christians to help him secure a building for his work. Also, note the jokes accredited to Chinese teachers in the Union Language School in Peking, an example of which would be: "Who is your friend?" "Oh, he is a Japanese," the humor of the jokes lying in the assumption that a Japanese cannot really be a friend. Also, note the Chinese language press owned and operated by Japan, as well as two English papers (perhaps more) obviously Japanese propaganda sheets.

The picture is not all dark. Missionaries are the world's perpetual optimists, and men like General Secretary Chandler were able to point out a lessening of the international strain. Others, too, mentioned the salutary effects of the Washington Conference and felt that the tension between the two countries had been reduced, although they freely admitted that the underlying antipathy was still present. One cause for hope is the distinct reversal of policy that Minister Obata is said to have made. In former days he seems to have modelled himself after Sir Harry Parkes, the bang-the-table diplomat, who changed Japanese history. Minister Obata has been very considerate of late in his treatment of the Chinese Foreign Office, and has even gone so far as to reprimand the Tsingtau Governor, who acted in a matter counter to the Washington agreement. The withdrawal of the military guard from the Shantung railway, a guard which had made itself very unpopular, was a step towards better relations. Other encouraging signs are the announced withdrawal of the military from Hankow and Siberia Proper. Again, it is well to note that the militarists in Japan are spending considerable sums in propaganda, the need of which they feel if they are to retain their old power. Also we found that some observing Japanese are no longer sneering at weak China, but are talking about the great China that they see is to come from the present confused republic. The encouraging signs, then, are of two kinds: an alteration of Japanese Government policy reflecting the results of the Washington Conference, and a dawning appreciation on the part of some Japanese that the old policy was mischievous. The alteration of policy lessens the immediate tension. The dawning appreciation of mistakes gives hope for the future.

Discouraging signs were easy to find. The request for information to carry back to the young men of Japan was sure to lead to story after story of specific wrongs, alleged wrongs, or rumours of wrongs. And yet, a Japanese Christian, a Johns Hopkins graduate, who has been investing funds in Shantung, answered my request for his opinion of the problem with this story. A Japanese advisor to the President of China had been sent to Shantung to find out the true condition of affairs. His report was that all anti-Japanese feeling had passed away except that occasionally students stirred up a little adverse sentiment. Now for an intelligent man and a Christian to pass off a story like that in the expectation that it would be believed seems incredible. Let me note a few of the discouraging signs observed. The "Day of National Humiliation," in memory of Chinese accession to Japan's demands, was

observed this May with unabated fervor. A Peking journalist, whose facilities for sizing up the situation and whose judgement on the trend of affairs were favorably commented upon, gave it as his opinion that the Washington Conference had relaxed the tension between the two Governments, for it had shown China that publicity was a weapon that could check gross forms of encroachment. This gives assurance for the future and lessens the tension. But the fundamental hate of Japan engendered by Japan's actions and attitude is taking the place of fear of Japan. He claimed that the fixed determination to oust Japan was settled in the minds of Chinese leaders. Again, it is generally believed that Japanese money and brains were behind Gen. Chang Tsoolin in the recent fighting. Stories of killed and wounded Japanese adventurers serving with the Mukden Satrap were general. Again, the redemption of the Shantung Railway is looked upon in China almost as a crusade, an indication of antipathy for Japan. The finest medical school in the Far East is unquestionably the Peking Union Medical College. It is reported that when enquiry was made from Kobe College as to the welcome that would await a Japanese girl should she matriculate in that institution, the word was returned that it would be unfair to the girl to put her in an environment where she would have to bear the sins of her people. It asked the President of the Women's College of the Peking Union University if in that Christian school any Japanese were at present studying. The reply was that fortunately they had never had any. Korean girls had told so effectively of Japanese treatment of Koreans that any Japanese girl who attempted to study in that school would find it very hard to make friends. Again, the Principal of a Congregational Boys' Primary School in Peking is reported to have been proud that he did not prove so unpatriotic as to allow Japanese delegates to the World Christian Student Federation Convention to speak before his students.

Some outstanding points of friction may well be noted. First, the matter of returned students. Proximity and the relatively low cost of living in Japan as compared with other countries of equally high educational facilities bring more students to Japan than China sends to any other foreign country. Because educated men are rare in China the majority of these students, upon their return, take relatively influential rank in their communities. Most students returning to China from Europe or America carry back a partiality for the land in which they studied. Seldom is that the case with a student returning from Japan. If Japan wants friends in China one of her wisest courses next to a just dealing with China is a friendly cultivation of the students residing here. Another point of friction is the influence of Japanese actions in Korea and Manchuria. Koreans literally by the thousands have left their native land, preferring to live in China. Until Japanese treatment of Koreans convinces the Koreans that the Japanese are friendly and just, this army of agitators against Japan will not be silenced. The same type of argument holds in the case of Manchuria. A third point of friction is the opium and its products traffic. Popular belief holds that the Japanese post-offices in China and the Japanese supervised Chinese Customs offices are wide open to this traffic. The *Peking and Tientsin Times* comes out from time to time with long lists of vendors of opium and its products. Though Japan is not the only sinner, yet her nationals seem at present largely to predominate. A fourth point of friction is the Shantung Railway. Chinese currency is in a bad muddle. The Japanese management of the railway insists on the use of Japanese money. This naturally galls patriotic Chinese, who though they might not object to using Japanese money if it were not forced on them, rile under the forced use thereof. Charges are made of unequal treatment accorded Chinese and Japanese, or other nationals and Japanese,



in the dispatch and handling of goods on the line. A fifth point of friction, to mention but five, is the attitude adopted by the Japanese authorities in Tsingtau who are known to have attempted to flout the Washington agreement until they were stopped through diplomatic pressure.

A list of past grievances could be added here, but there seems to be no good reason for lengthening this article to that extent. Not for a moment should it be concluded that all China's wrongs are at the hands of Japan. Many Chinese frankly admit their own culpability for much of their present discomfiture. Furthermore, the record of no foreign power in China is clean, much as we are glad that relatively the attitude of the American Government has been above reproach. But this same American Government has its own shortcomings to note in Caribbean waters.

A few suggestions for bettering relations between the two countries may not be out of place.

#### EDUCATION.

When possible get Japanese leadership over to China to study the facts for themselves.

Utilize those who have returned from China.

Get the facts before the Japanese pastors for use in their sermons.

Make all possible use of Chinese missionaries who may be in transit between China and America.

Encourage members of the Mission to visit China by offering part expenses.

#### ACTION.

Stimulate friendship between Japanese and Chinese who may be studying in Japan.

Work for any conferences that may be along the lines of the Hodgkin conferences.

Encourage Japanese to take a Christian stand on all international questions.

F. C.

## The Annual Meeting of the Federation of Christian Missions.

THE Annual Meeting of the Federation of Christian Missions in Japan was held in Karuizawa from July 30th to August 3rd, and will long be remembered for the high spiritual level maintained in its consideration of "THE UNREACHED AND THE GOSPEL MESSAGE," and for the action taken in recognition of the proposed National Christian Council.

The annual sermon by the Chairman, the Rev. G. W. Bouldin, of the Baptist Mission, was a spiritual study of the character of Abraham, as illustrative of those qualities which make for power; while the afternoon address at vespers, by Mr. G. C. Converse, called serious attention to the unreached areas of life, personal and economic, which must be brought under the sway of Christian principles.

Monday was devoted, for the most part, to routine business and the reception of fraternal delegates and other visiting guests. Tuesday, Wednesday, and Thursday mornings were occupied by a study of the general theme: "THE UNREACHED AND THE GOSPEL MESSAGE." The Rev. C. M. Warren, of the American Board, presented a vivid portrayal of "THE EXTENT AND CONDITION OF THE UNREACHED IN THE

**COUNTRY."** This formed an imperative call the effect of which was felt throughout the entire Conference. Dr. Christopher Noss followed with a paper upon "**HOW TO TAKE THE MESSAGE.**" Little time was allowed for discussion from the floor. Dr. Noss is himself an illustration of the man finely fitted to take the message to the country, yet because of his very abilities called by his Mission to other tasks. The general feeling seemed to be that the task of reaching the country masses must be undertaken more seriously by those found within the country and trained largely within the country for the work of the rural field.

"**THE NEED OF THE MESSAGE**" by the unreached within the city was presented on Wednesday by Miss Alice L. Finlay; and the problem of "**HOW TO TAKE THE MESSAGE**" was considered by Rev. W. H. Erskine of Osaka. Again, all were deeply impressed by the need, never more consciously realized, and by the Power which alone can satisfy that need.

On Wednesday, with a background of need and of effective method, attention was given to the problem of "**HOW TO FIND AND TRAIN THE MESSENGER.**" Dr. H. C. Ostrom spoke in reference to the finding and the training of the foreigner, making many valuable suggestions as to the broader training now demanded in those who shall hope to meet the needs of the day. The Rev. P. B. Nagano held the intense interest of all as he outlined, as from a working diary, the personal, paternal method used by himself in selecting and fitting those who were to minister in the name of Jesus. It was indeed the method of the Master translated into the environment of Japan.

Each morning session was closed by a devotional service led by the Rev. Chas. R. Erdman, of Princeton Seminary, who sought to sum up the spirit of each discussion in a study of Philip, *the Evangelist*.

Afternoons were devoted to business. The report of the Christian Literature Society occupied much time, largely in explanation of the sale of the Tokyo property according to the recommendation of the special committee appointed at the previous annual meeting to consider the property of the Society and recommend concerning the same. The proceeds of the sale were a goodly advance upon the purchase price; and the Society is now in position to plan wisely for the future. The activities of the Society in the production of literature were reviewed, and the co-operation of the Methodist Publishing House as sales agent was announced; but no plans for the future were outlined. Criticism has not been lacking from certain Missions as well as from some Japanese Christian bodies; so that some await with interest what the proposed National Christian Council may gradually be able to do in the way of fostering the production of Christian Literature truly representative of and suited to the needs of Christianity in Japan.

Monday afternoon, representatives of the Committee of Thirty-five, which, under authority from the Conference of Christian Workers, called in the spring by the Continuation Committee, had been at work upon a constitution for the proposed National Christian Council, presented the results of their labor, with earnest plea for support that the forces of Christian righteousness in Japan might with a united front meet the problems of the new day. Aside from points of minor interest, the constitution was significant chiefly as the foundation of a body which might naturally be expected to assume to itself, gradually if not at once, the activities of recent years attempted by the Federation of Churches and the Federation of Missions, making those bodies to that extent unnecessary.

Recognizing the importance of the question raised by this report, the Federation appointed a special committee to consider the same and report on Thursday afternoon. The committee was truly representative, and presented a resolution which was admittedly a compromise between those who, in enthusiasm for the new Union Movement, were willing to leave matters of detail to gradual solution and to disregard altogether creedal requirements and those who desired to guard carefully all matters, whether of creed or of finance. A full hour was given to informal discussion. When the resolution was brought before the house for action, amendments were made in the preamble expressive of more hearty endorsement; and the resolution "that the Federation of Christian Missions call the favorable attention of the constituent Missions to the proposed National Christian Council, and record its willingness to commit to said Council such activities now carried on by the Federation as it may from time to time, after due conference, be found advisable so to transfer," was passed by a vote of 49 to 32.

This vote, while not unanimous, was a mark of progress; and the finest spirit prevailed throughout the entire discussion. The final endorsement lies with the Missions themselves. Some have already expressed their hearty support of the new endeavor; and the formation of the National Christian Council seems assured. The Federation of Christian Missions will doubtless continue for some time, both to carry on until the Council shall have become able to take over certain of its present duties and also to foster those interests which are purely missionary and for spiritual edification.

For the coming year the local center of the Federation moves to Tokyo, and the officers were elected with that in view. The new Board is broadly sympathetic with the effort to establish the National Christian Council, and needed readjustments will doubtless be made from time to time without friction.

F. A. L.

## The Unreached in the Country and the Gospel Message.

### The Need and Condition of the Unreached.\*

BOTH upon Dr. Nitobe's and Baron Ishimoto's authority we can be fairly certain that in Japan to-day "more than 70% of the people live in the country producing food." In round numbers 70% of Japan's total of 56 millions, 40 million people, come within the scope of our present discussion. Of these 40 million country folk, about 30 million make their livelihood by agriculture, while 4 million more belong to families supported in part by agriculture. We are considering, then, at a conservative estimate, seven-tenths—a simply overwhelming majority—of the people of this land. The country dwellers of Japan are distinctly an intelligent people. They can read and write, the few exceptions only drawing attention to the fact, and to a rather remarkable degree they *do* read.

The farmer class, like its more newly-constituted confrère, the manufacturing class, reads the metropolitan daily as well as the local paper or that of the prefectural capital. His naturally more slowly moving mind does not so rapidly travel the road to the modern world of organization and turmoil, but in intelligence and

\* A paper prepared and given at Federated Missions, 1922.



general ability the plodder along the country road is no whit behind the man in the city street, a condition of great promise to us as we attempt to make out a program of country evangelism.

Economically there are all degrees of living conditions. There are some wealthy families, though the proportion is not so great as in the cities. The great majority, however, of our 30 millions of agriculturists live not far from the border-line of want and suffering. An upsettal of stable conditions such as is caused by war on a large scale or even by a crop failure is sufficient to bring many families over the line. One result of this is the large amount of debt of members of this class. One feature of this which was noticed in the "Survey of Village Life" is the great scarcity of farm animals. Thetilling is performed "purely by hand labor." The suggestion is there added: "It seems advisable that our preaching should turn into the practical channel of lifting human values above that of mere machines."

In a consideration of the *social* situation of people living so close to the poverty line the first point that forces itself upon our attention is that they cannot afford many of the usual means of social relaxation. In this regard their lives are extremely bare. The *matsuri*, or festivals of the local shrines, are to be classed as social functions—and one hastens to add that they are usually morally bad; they are made the occasion for "gouging" wealthy persons, and drinking and sexual immorality usually accompany them. What is to be said of a situation in which the people utilize their religious functions as an opportunity for pandering to their fleshly appetites?

There are clubs and societies with various objects, some lectures and meetings for a general or for some particular audience. But in general these are few, poorly managed, and inadequate as means of satisfying the social instincts. From the standpoint of innocent amusement the country folk are simply starved. In view of this one ceases to wonder at the prosperity of the brothel and the restaurant whose waitresses are unlicensed prostitutes. The simple fact is that there are no other places to go.

It is with a distinct feeling of relief that one turns to the recent very great interest in athletics, one of the most hopeful signs of recent years. Stimulated naturally by the Far Eastern Olympic Games, and also encouraged by a fatherly Government through its education department, this rather sudden outburst of enthusiasm for a strong and well-trained body can have only a good effect, physically and morally, on the young manhood of the land. At the annual meet at the prefectural capital the champions of the various *gun* get together for a day of healthy sport and good-fellowship. Has not this movement possibilities for utilization religiously? The missionary who is young—whether in years or through a daily renewing of the spirit of youth—especially the man who can do any athletic coaching, might form contacts in this way that would lead to a definite association with groups of young men. At the very least we can show our interest and sympathy by attendance at the annual meet and by a financial contribution cordially offered.

The Young Men's Societies, *Seinenkai*, deserve a paper to themselves, so full of possibilities are they. They comprise the entire male youth of the nation between graduation from primary school and entrance upon military service as well as after returning from service. As attendance at secondary school puts the young man in a separate class, membership in these societies is composed of young men who have had only a primary, or at most only a higher primary, school education. They form, in fact, the most effective method for the Government to keep in touch with its most

important grist for the military mill. Hence the practical compulsion of enrollment in the local *Seinendan*, whose aggregate is given as eight million.

In many instances, if not usually, the activities take the form of a species of university extension course. From one point of view the *Seinendan* may be said to form an attempt by a paternal government to cope with the problem of a combination of unoccupied hours and a complete lack of innocent recreation.

Work for and with these societies has been done. With the exception of the fertile soil of the secondary school, there are few greater possibilities for Christian workers of tact and character.

We now approach the most important part of our discussion: what is the moral and religious condition of these seven-tenths of the nation? So far as these two elements can be advantageously separated, let us first consider the religious; for it is the less important aspect, in that their religion has a far weaker hold on them than their bad habits. In other words, our chief adversary is not preconceived religious ideas that will not change; the chief enemy of Christianity in Japan is the same as that of the so-called Christian countries, namely, unwillingness to yield to the moral ideal. This conclusion is borne out by the testimony of a group of pastors all working among country people; these pastors also bore witness as follows: "There is less and less dislike of Christianity expressed on the ground of its being a foreign religion." In the vast majority of cases their own religions have very little power in their lives. And moreover, religion and morals are not connected. Professor Walter Fiske says, and we agree: "The sure test of genuine religion is its power over sin." The Japanese religions when put to this test very decidedly fail.

In discussing the religions of Japan attention is first to be called to the oft-repeated fact that Shintō is regarded in two ways. On the one hand it is officially declared that the official Shintō is not a religion, but a national cult for the inculcation of loyalty. To emphasize this distinction the national cult is supervised by a different department of the national government from that having authority over the so-called religions.

On the other hand, a pamphlet entitled "A General View of the Present Religious Situation in Japan," published by the Bureau of Religions of the Department of Education, 1920, says:—"Shintō, which is the national cult of the Japanese people, consists in worshipping the gods heavenly and earthly," and proceeds to give a descriptive list of 13 sects of Shintō, so classed because they worship the Shintō gods and in general are nearest the Shintō ideas." But "worshipping the gods" is distinctly a *religious* act. And the same word Shintō is used for the national cult and for the religious sects. Now, when the Government itself uses the term in both a non-religious and in a religious sense, is it any wonder that the simple-minded country folk fail to make any distinction between the two, and consider bowing at a nationally supported shrine an act of as real worship as any of which they are capable, notwithstanding the fact that this shrine may be officially stated to be a non-religious institution? \*

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\* since the preparation of this paper there has been issued by the Asiatic Society of Japan an exhaustive study entitled "The Political Philosophy of Modern Shinto: A Study of the State Religion of Japan," by Dr. D. C. Holtom. To this, especially the second chapter, which deals historically with the point raised above, your attention is called. The concluding words of this book are worthy of profound consideration by all who have at heart the welfare of Japan:—"This matter of discovering a basis for loyalty to which modern intelligent men can render sincere allegiance is one of the most urgent problems awaiting the solution of the Japanese people."

Captain Bickel says: "We should lay hold of the fact that every sect of Buddhism has its maze of peculiar superstitions, consented to if not encouraged by the local priest more often as a source of income, and that these in the villages represent the faith of the people rather than the tenets of Buddhism itself." Phallic worship, belief in fox possession, sooth-saying, fortune-telling—in fact, superstition in its worst forms—flourish in the country."

Still, after this is recognized, we ought to recognize, as we said before, that the chief enemy of Christianity in Japan is not the old religious ideas, but their unwillingness to accept the high ideals of Christianity and conform thereto. The problem is a moral one—to which the one and only answer is the religion of Jesus Christ.

What, then, are those moral ideas and what the moral situation? In the first place as to gambling. Here one can affirm a very satisfactory situation. But is it too much to say that the freedom of Japan from the vices of gambling and opium-using is due to the correct intuition of its strong Government? To gain an idea how grateful the Christian in Japan should be, one has only to compare Japan's condition in these two respects with that of China with its weak Government.

And while we are counting our blessings we may also thank God that the drink evil of Japan does not take the form of the saloon. But with that small negative item our causes for gratitude in connection with the drink evil vanish. For liquor is one of the huge evils of the country life of Japan. The use of *saké*, when obtainable, is practically universal. But *saké* is too expensive for many. In the country the use of the crasser, heavier, but cheaper *shōchu* is widespread. The following personal experience may not be illustrative of the situation in general; at any rate, it serves to give an idea of the ideals as to drinking in the country. At the graduations and at athletic and other functions in Southern Kyushu alcohol is very much in evidence. The teachers found that the parents had not sufficient interest to attend merely for the function; so as an inducement *shōchu* was provided. On making an initial tour to a remote country town the road from the school-house to the town was full of reeling, noisy men on our arrival at dusk, so that we were glad to take asylum at the hotel. And not only were there no sober people to attend the meeting, but the evening was entirely spoiled by the noisy interference of those who that afternoon had been attending the graduation of their children.

"Liquor is served on *all* occasions," it is frequently remarked. And moreover, the evidence goes to show that the liquor shops are on the increase in the country, a fact significant as to the increase in its use during recent years.

The inevitable results are: Impoverishment and suffering of the family; weakness of body and will of those who indulge; and an appalling number of feeble-minded and imbecile children. On this last point evidence is already compiled: children procreated during the New Year season, a time specially given over to drinking, are by statistics proven to have a larger percentage of feeble-minded and imbecile than children of any other season.

It is with great satisfaction that one notes many encouraging signs: especially noteworthy is the fact that in the spring of this year the fight against liquor in the country at large—that fight begun almost with the first session of the National Diet—entered its second phase with the passage by the Diet of the bill making it an offence to serve *saké* to minors. This is a good beginning; but it is only the beginning. Only the outposts have been driven in. Now for the consolidation of the gains already made, and the continuation of the attack on the main position of the enemy.



Before the passage of this bill perhaps the majority of the people in the country districts had never heard,—at least on what they consider reliable authority,—or in any convincing way, that drinking *is* an evil. And of course with so ancient and firmly entrenched a custom woven into the very fibre of their social and even religious life, and withal so very respectable, they could not be expected, all the evidence of their senses to the contrary notwithstanding, to come to that conclusion by themselves. Their ideals are still very low. In the towns some progress in the inculcation of higher ideals has taken place, but very little in the country. The recent legislation will do something, especially in the way of education; but no great or permanent improvement can be expected until the religion of Jesus Christ, preached and lived by godly men and women, is brought to each remote hamlet.

Finally we come to the social evil. The heart almost fails one as he tries to grasp for himself, much less to depict for others, the perfectly appalling situation here. Concubinage, always the vice of the well-to-do, is on the decrease; but that statement does not mean that ideals of personal purity and family life are rising. On the contrary, it simply indicates that the prostitute, whether licensed or unlicensed, is taking the place of the secondary wife.

The brothel system, while not confined to the large towns, is most lucrative there and is for that reason most largely to be found there. But the same lack of ideals and the same natural instincts prevail in the country. The result is a vast amount of non-commercial promiscuous intercourse. Let me quote the findings of the survey noticed above:—"With sickening regularity the reports read: 'licentiousness general'; 'no prostitutes, but all adults licentious'; 'most common and thought to be natural'; 'very general'; 'common, and no protest'; 'moral conditions of village simply appalling'; 'paramours are many, including nearly the entire village at some period of their lives.'"

And in addition to this promiscuity in late years great numbers of restaurants (*ryōriya* or *inshokuten*) have been established in the country towns in which the waitresses are unlicensed prostitutes. The whole country over the recent tendency has been in favor of women outside of the brothel; but especially in the country districts has their increase been notable. If this increase in accommodation be any indication, the moral condition is growing worse. Is not this the result of the imbibing of the *freedom* element only in our modern atmosphere, while the self-imposed moral restraints of western society are not as yet functioning? If this be so, the foundation of those restraints obtaining in the West, namely Jesus Christ,—He and He only—can perform the miracle of affording the restraint necessary to accompany the freedom we enjoy to-day in His name. These 40 millions have had, and have thoroughly put to the test, everything else; and the result has been a general let-up of the moral restraints these later years. We solemnly repeat: The only possibility of a rural Japan able to cope with the flesh and the devil is Jesus Christ.

Such is our responsibility: how are we meeting it? Let me call to your attention some facts as to the distribution of missionaries taken from the 1921 *Christian Movement*. From these we can see the amount of Christian work being done for the country by the missionary as compared with the cities.

There are 16 cities with a population of over 100,000.

There are 65 cities between 100,000 and 25,000.

These 81 cities aggregate about ten million souls.

Towns in which Protestant missionaries are living, 110.

Towns in which Protestant missionaries are living, not included in the above list of the 81 largest cities, 33.

In the above 33 towns are living 79 Protestant missionaries. The total number of Protestant missionaries being 1,267, these 79 missionaries make 6.4% of the whole number who live in towns other than the 81 largest. That is:—

6.4% of the Protestant missionaries live among 46 million, or 82% of the people.

93.9% of the Protestant missionaries live among 10 million, or 18% of the people.

This is, of course, only the distribution of the missionaries. For an adequate criterion of the relative evangelization of the rural districts we must go to the statistics of the churches and the Japanese workers living in those districts. Such statistics, however, for the whole country it is exceedingly difficult to compile. But a great deal may be learned from specially selected districts. Let us take the case of Hyogo Prefecture, governmentally the most important one except the three metropolitan (*fu*) prefectures. It contains the large port and industrial city of Kobe, where many missionaries reside. Now, it being an accepted fact that there are more country out-stations near towns with a large missionary residence than at a distance from missionaries, we may be sure that the condition with respect to country evangelism is better than in prefectures separated from the great centers.

We find that 71 churches are located in 30 towns; outside the city of Kobe there are 41 churches in 29 different towns. But in the whole prefecture there are 179 towns of over 2,000 population. This leaves just 150 towns of over 2,000 population with no Christian work of any kind, and this in a fairly concentrated prefecture with good travel facilities.

The number 2,000 is arbitrarily chosen; but it is one that no one will dispute. Surely it is the will of the Master that there be some means of grace in towns of this size. But the figures show that only one in five of such towns have church facilities. Taken the whole country over, the proportion will probably be even less favorable than this.

Who, then, are the unreached in the country? The people of four out of every five of the townships of 2,000 and more people, together with the entire population of all the villages smaller than this. At best it can only be an estimate; but a conservative estimate places the number of those who can not hear the Gospel without a journey of at least several miles as seven-eighths of our 40 million of country folk. The numbers of unreached in the country are a challenge to our Christian statesmanship. Is it our Father's will that one of these little ones should perish?

C. M. W.

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The next number will contain an equally striking and stimulating article by Mr. Christopher Noss: "How to Take the Message to the Unreached in the Country."

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## LOOKING TOWARDS THE FUTURE

### DR. POTTER IN JAPAN

As this issue goes to press most of the members of the mission are gathered in Kobe to welcome our new American Board president, Dr. Potter, and to have an informal conference with him on the problems relating to our future work. Since last summer when we were informed that financial conditions had forced the Board to close certain missions and to make heavy cuts in the appropriation to others, the Japan Mission has been trying to work out a policy which would allow it to face the probable reduction of workers in the evangelistic fields without seriously affecting the work of the churches. A committee of six, representative of all types of work, have spent more than twelve full days in conference discussing every aspect of the work both alone and with the Japanese church leaders.

#### BACK FROM AMERICA.

After two years of association with the Japanese in California where the atmosphere is one of disappointment and depression it is a joy to come back and see the hope, energy and buoyancy of the people here.

In religious and educational circles we are faced by problems but they are the problems of success. We are counting our forces, revaluing our equipment and facing the new task of the missionary. What shall it be? Country evangelism, facing a solid wall of indifference? Founding churches for others to support? Teaching huge classes in overcrowded school? Is there anything more important than finding, encouraging and training leaders for Christian work? Is this the time to withdraw hearty support and cooperation in institutions for training Christian workers? Such institutions should naturally be under the control of Japanese and will inevitably receive their support from them in time but by too great haste in forcing self-support great harm will be done.

In the training of women for Christian work there have been too many weak denominational schools, and the need of a strong union school has long been felt. At last this winter the opportunity we longed for has been found and the temptation to unite with the Methodists in such a school has been a real one. The advantages are apparent, larger classes, united equipment, weakening of denominationalism. There were disadvantages as well but what decided us against it was that it meant a perpetuation of the regime of the Mission Board supported institution at a time when the whole trend is toward the taking over by the Japanese of the institutions for training Christian workers.

The matter of having the Woman's Evangelistic School a department of Kobe College was carefully considered by the Board of Directors but did not commend itself at this time. There is little of duplication of classes,

the trend would be away from the practical toward the academic, the expense would be increased. It has seemed best to link the school more closely with the Kumiai Church with which our graduates work and from which we must expect our support.

The Japanese members of our Board of Directors have rallied to the support of the school, which was suddenly confronted with the task of carrying on with a budget one-third less than we have had, so we can go on while this problem is being worked out. In time some form of affiliation with a larger institution may be worked out but for the present it seems best to make haste slowly but to be sure we are headed in the right direction.

G. C.

#### NOT LIMITED TO JAPANESE FOR DISCUSSION!

But students of Applied Christianity suggested these as topics for Forum meetings in their own church groups. They were taken almost at random from forty lists of ten subjects each, among which, however, there were many duplicates.

Necessity for Socializing Christianity in the Churches.  
Emigration and Population Problems for the Japanese.  
Enforced Military Training in the Schools

a) of Japan.

b) of other lands.

Better Fellowship between Japan and China; Between Japan and Korea.

The National Disgrace (Prostitution in Japan).

Shall we have Japanese Prohibition of Alcohol?

Exploitation of Labor (Use of Women as Miners).

International Education in our Primary Schools.

Is it Impossible to Expect Christian Attitudes in International Diplomacy?

Disarmament.

I. M.



## EDUCATOR OR EVANGELIST? BY THEIR FRUITS

"Are you going out as a regular missionary or just as a teacher?" asked many friends of the appointee.

An Open Letter to Dr. S——.  
DEAR DR. S——,

In your address at Osaka the other day you said something like this: In our school work we have separated religion from education. The subject matter we deal with in our schools is not related to life, except in the kindergarten and the university. We are breaking down the tendency to preparation for life.

You ask: Has Christ had a chance in our schools?

I do not know the schools with which you are familiar, my experience has been limited to the one in which I have been teaching for forty years or so, but so far as this school is concerned, I should not agree with your statements.

After hearing your address I came back to my work asking myself your questions, and for the next few days I noticed particularly what opportunities came to me in my ordinary class work. With one class I was reading Abou Ben Adhem. The textbook asked the students to name some acts by which Ben Adhem might have shown his love to his fellow men, and it was the most natural thing in the world to put the question into the second person and the present tense.

Another class was studying *Les Miserables*,—the section in which Jean Valjean spends the night with the Bishop,—and the Christlike conduct of the good Bishop, as well as the devotion of the poor man to his sister and her starving family, gave ample opportunity for practical application to the everyday life of the students.

Not long ago we read in one class something about the Red Cross as a national and international institution, and I asked the students what national or international institutions they had here in this school.

They were able to mention the Y.W.C.A., the W.C.T.U., the Christian Endeavor, and the League of Nations Association, all of which are carried on by the students.

The opportunities for personal contacts with the students are by no means neglected, though we try not to have them feel that we are constantly nagging them about becoming Christians. Compared with the early days of the school when nearly all the students were in the dormitory and came into much closer touch with their teachers than is possible now, the percent openly professing Christ before leaving school is small, but it is not uncommon to find in calling among the graduates that the influence of the school has in later years brought them to a decision. I recall two such instances within the last few months.

I have told before of the graduate who, after twenty years, during which her classmates had not lost touch with her, decided that it would be rather mean to wait till some calamity befell her, and to turn to Christ only when she needed comfort, but that she would give herself to Him while her husband's business was prosperous and her children were well and happy, so she presented herself for baptism at one of the churches. During her examination she was asked what first interested her in Christianity, and she replied that her interest dated back to her school days in Kobe; whereupon the examiner remarked that if she had had her training there it was hardly necessary to ask her any more questions!

Even where no decision is reached, the influence of the school is not lost. One graduate, from a strongly Buddhist community, who had not herself become a Christian, recently inquired earnestly if there was not a Sunday school in her neighbourhood to which she might send her children, because she wanted them to be under Christian influences.

Yes, I think Christ has had a chance in this school.

S. S.

## THE DAY OF PRAYER AT KOBE COLLEGE

Of one painter it was said that he could paint every type of woman but the finest. Never do we want it true of Kobe College that it can develop every type of girl but the noblest. We are often stressing athletics, dramatics, music, scholastic attainment, public speaking, school loyalty. But in order that everyday living be wholesome, each January, when the year is new, and when the end of the school year is in sight, time is spent in special directing of the girls' thought to the food of the kingdom of God.

This year the preliminary talks were made by the pastors of several denominations, Mr. Akazawa, Mr. Seimatsu Kimura, and Mr. Tazaki. Mr. Tazaki, who had responded to an emergency call caused by Mr. Akazawa's sudden illness, took the Monday, Tuesday and Wednesday morning chapel talks. After the first one, which he knew was a failure, he was so depressed that he was all but ready to run away from the fray. When he went to his room that night, he found a telegram from his church group saying that they were praying for him. That message brought him courage to keep on. He ended his talks with an especially helpful one, and to the dormitory girls

who flocked to his evening conferences, he gave vital inspiration.

The day began with an appeal for "Loyalty to Christ" from Miss Searle, to the roomful of girls and teachers at the early morning prayer meeting.

At the ten o'clock meeting, an alumna spoke simply out of her own experience as to what Christ had meant to her, after which Mr. Nagasaka spoke, inspiring the older girls especially with his deep thought put into poetic prose.

The group divided into departments for the afternoon talks but came together once more for a closing song service.

The results, as far as the outward eye can see, have been;—girls joining various churches, one or two at a time; others continuing to study more as to the meaning of Christianity and others already Christian aroused to better living. Into the group of music students there came a new spirit,—a spirit of joy, a determination to more earnest work with no cheating in it. And a desire to help others that has resulted in five girls' going each week to Kobe School for the Blind to teach music.

M. E. S.



## Are Missionaries Still Needed?

Has the time then come when the missionary may look upon his work as done, and prepare to return to America, or go on to another field? By no means. The national headquarters, the men upon whose shoulders rests the responsibility for the future, urge that no one return and that more families be sent. We cannot turn a deaf ear to their desire. I believe that we are standing on the threshold of a new day when as a matter of policy we will venture forth into almost untried fields of opportunity. Our big cities are crowded with students of high school and college age, most of them living in dormitories far from home, and all of them needing friendly interest and guidance. The work being done in this respect is pathetically inadequate to the task. Here is the field from whence the future pastors and leaders of our churches must come, and we are needed to help find them. Social Service too has yet to be tackled in a serious way. Remarkable work is being done but the church is sadly unaware of the possibilities of this field. Poverty, filth, drink, and Prostitution stand out pre-eminently in the foreground demanding immediate consideration. Cooperating with our national executive board we have the privilege of pioneering into great areas untouched by the hand of Christian love. Theoretically this will mean the abandonment of evangelistic work, actually it will bring to us and the church new vigor and NEW LIFE, for while we do less preaching, we will do more teaching and guiding. As the physician ministers to the spirit while he ministers to the body; we too can minister in a new way that will make HIM real to those whom we touch.

W. W.

## Spiritual Mission of Japan and Christianity

*From the OSAKA MAINICHI, English Edition*

*March 18th, 1926*

It has become a common saying nowadays that the primary mission of Japan is to weld together the Eastern and Western cultures into one, and offer to the whole world a new civilization hitherto unknown either to the West or to the East. This self-imposed task of Japan and her people, despite its apparent boastfulness, is said to be fully warranted by the history of the country, because Japanese history is the history of the absorption and assimilation of all the best characteristics of foreign civilizations of the past.

It is our humble opinion that in order to fulfil the heaven-sent mission if such it be, of welding together the Oriental and Occidental civilizations into one, then it is almost incumbent upon us as Japanese to welcome Christianity with open arms, so as to be able to make that religion our own, just as we did Buddhism and Confucianism in the past. To welcome Christianity means not necessarily to make this country a so-called Christendom, but it means that the nation as a whole should become conversant in Christian doctrines and sentiment in a similar degree as Western peoples who confess that religion.

In this connection it will not be amiss to point out the necessity of a more thorough education of Japanese in Christian theology. Foreign missionaries have done a great deal in the field of education both religious and secular. But as far as the study of Christian theology is concerned, it is not too much to say that the main object of theological seminaries hitherto, has been to send out

as many evangelists and pastors as possible. Consequently comparatively little importance has hitherto been attached to the study of theology for its own sake. The practical side of the gospel has been duly taught and preached, but the theoretical side of the Christian religion with its profound philosophy and metaphysics has been sadly neglected by missionaries and the Christian churches of Japan.

At present there is only one theological school of university standing, namely the Doshisha of Kyoto, but even in that we learn with regret that more emphasis is being placed on the practical side of religion than on the theoretical. It is our opinion that this condition of affairs should not be allowed to persist, if Japan is really going to contribute to the world of thought, through making Christianity her own spiritual possession.

## A Lark or a Great Adventure?

A year ago, when two staid teachers suggested to a member of the American Board in Boston that they would like to go to Japan to teach for a year, they were immediately sobered (!) by the question, "Is this a lark?"

Now that the year is drawing to a close, they can answer the question by saying that teaching English in the Baika School in Osaka has been a Great Adventure.

Would they do it over again? Yes, indeed!

Would they do it differently? Most assuredly.

But these teachers know that they have themselves grown, and they hope that the girl in their classes have progressed a little further on the long road to learning, not only English, but life.

The teaching of English has made a bond of friendly cooperation between these two and the six other Japanese and Americans who teach it in the school. Miss Curtis as liaison officer using both languages has helped to strengthen the bond.

Activities outside the classroom have included English chapel which comes three mornings a week, song practice and other meetings both social and religious, of student Y.W.C.A. and Christian Endeavor. The attendance at these shows a keen interest among the students in things Christian.

With the fine type of girls that there is at Baika, the earnest group of teachers eager for their welfare, and the splendid new plant at Toyonaka to which all are looking forward, we see greater opportunities ahead for growth and development in the direction of Christian ideas.

## No Graduation?

Everybody's doing it in March,—commencement fills the air,—kindergartens, night schools, training schools, colleges, they're all sending them out with proud smiles and certificates. Matsuyama Night School graduated for the first time from their regular four year middle school course this year,—Baika Girls School celebrated in the new auditorium on their new site, hurried to completion the classrooms can't be ready for months;—Kobe College had large classes from all departments, the largest ever graduated from the music department, eight, in one hundred sixty-odd in all;—But Matsuyama Girls School alone had no graduation. Because the thirty-two girls in the highest class are staying on to complete their fifth year in the longer course just awarded government recognition and now offered for the first time?

## MIYAZAKI NEWS

The Miyazaki School Girls Home is no more, because the demand for such an institution had, for various understandable causes, ceased. Beginning April 1, 1926, the plant is to be used as a dormitory for 35 boys who, after graduating from a secondary school other than normal, are now taking the two-year supplementary training course. As it is rented to the Prefectural Normal School for this purpose our responsibility in its management as a mission institution ceases. Our proximity and desire to be on friendly terms and give the boys English teaching and Bible instruction, however, will, we may hope, enable us to continue a no less fruitful work in this connection.

### In and Out of the New Home

In Japan when a new enterprise is ready to begin operations its authors want it to be understood and appreciated. A new bank or school building, or power-house or station is opened with ceremonies. So it is distinctly in accord with custom that we should throw open our new house to inspection to various groups of invited guests. In fact as many would come anyway it is economy of time to have as many as possible come at once. In addition to the new house to have a movie machine sent by home friends at just this time and to have, thanks to Mr. Hall, a good program of films with the Life of Christ, Passion Play, as the chief items, was an extremely happy coincidence. Groups of friends (we can accommodate as many as forty) came, saw the new house from coal-bin to store room, partook of foreign tea and sponge cake and then saw the movies. The mountain came to Mohammed. But beginning March 13 and 14 Mohammed resumed activity: we gave the Life of Christ at a silk reeling factory under Christian management to 350 girls each night. On the 18th we are to give a whole entertainment in the Agricultural School dining-room. Soon we expect to go out into the country and will perhaps be permitted to exhibit in some schools—the only available building in some villages. Mr. Clark used to give his lantern talks in the school yards; perhaps we, too, shall have to take the open. At any rate thousands of people will to some extent get the Gospel message in this way. And we expect to distribute a great many gospel portions, *as explanation of the film*; so we may hope for an even wider influence in this way. The impetus given by seeing the film will cause them to seek the different incidents in the gospel.

### A New Playground

Possibly it is because the children of the neighborhood, willy nilly, *would* come to play on our big compound, but at any rate we have long wanted a playground. The opportunity was presented when the two residences were amalgamated into one, leaving the site of the older house open for such use. Of the nearly three acres of our land, a portion of about 130 by 150 feet has been fenced with chicken wire, largely cleared of shrubbery, furnished with four swings, a see-saw, a slide down a made mound and a volleyball court. There has been given us as helper a young man whose great object in life is to work with children; in this way we expect to get them into organized classes—in fact we have begun to organize the playground itself. Children come as soon as it is light and there are some there until dark. The sight after school is out would rejoice the hearts of Herr Frobel and Madame Montessori. Early in March we had a happy formal

opening and dedication of the ground, the chief speaker being our Mayor who was formerly in the Christian pastorate.

The Miyazaki Kindergarten, with the largest number of children ever enrolled, is happy in the fact that the rate of attendance in proportion to enrolment is also higher than ever before.

C. M. W.

## KOBE NEWS

### Noon Service in the Kobe Union Church

There stands today, in the center of the business section of Kobe, a little brick church, built fifty years ago for the use of the foreign community.

In January Rev. Mr. Yonezawa of The Japanese First Congregational Church in Kobe asked for permission to use this Union Church building each Thursday noon for a half hour service in Japanese, hoping it would prove helpful to the large number of his nationals employed in the banks and mercantile houses in that vicinity. The trustees of the church gladly gave Mr. Yonezawa the use of the building as he desired.

The service is kept sharply within the limits of the half hour,—organ prelude, a selection by the Japanese choir, a prayer, a short address and the benediction. The church is crowded each service with a fine body of men and women.

Another group of young people in the Hirano branch conduct, the international aspect of the venture is interesting. Not only do the foreign trustees put the building at the disposal of their Japanese friends, but the Japanese ask their foreign friends to help with the music and already one American has been invited to give the address.

A. L. H.

The choir of Mr. Yonezawa's church, besides its contribution to the regular services of the church, has given sacred concerts since the new year,—one in Himeji, forty miles west of Kobe, in aid of the student Y.M.C.A. there; the others lenten devotion, in their own church, and in the sister church in the suburb of Ashiya. These are all from Japanese initiative, but from its beginning, the happiest relations have existed between the choir and its successive missionary accompanists.

Another group of young people in the Hirano branch of that Kobe Church, has formed a "singing class" which meets weekly to practice both vocal exercises and hymns with a missionary leader.

A group of college and music students from Kobe College, chaperoned and assisted by faculty members, during the spring vacation gave a literary and musical program in Korean and Manchurian cities.

The English department of the college held an English institute during the vacation. Dr. Martin of Aoyama Gakuin, Tokyo, demonstrated the objective method with charm and skill on a class of twenty little girls chosen from this spring's entering class of the academy department. About eighty Japanese and American teachers of English from the city and province took advantage of the chance to learn more of the new way of teaching, which although in actual use at Kobe College and some other places and endorsed by the national Department of Education, is still not well-known.



"TOYOJIN" THE ORIENTAL  
BUDDHA TURNS EDUCATOR



During the performance of a recent drama an image of the calm Buddha comes suddenly to life and mingles with the actors on the stage! One may liken this to present day conditions in Japan. For Buddhism that once proclaimed existence itself the great sin, has now decided that, "It is not forever to be a slave to old ideas" and is convinced too that if proper adjustment be made along modern lines it may yet find universal acceptance. In a day Buddha turns educator! As the tall roofs of temple and pagoda look down upon the surrounding villages, so the spirit of Buddha once more broods over the populace as in olden days. Japan has been grossly forgetful of the fact that this religion was once the greatest of all her educators. But the school doors are open again and a host of enterprises show the revival. In politics, Buddhism has candidates already in the field, Women's Leagues have sprung up all over the Empire, university professors have turned evangelists, Social Affairs Societies exist and the radio speaks its message daily to hundreds of thousands—verily the air is full of this awakened religion! And whence all this new life?

A journalist named Zumoto speaking at a Rotary banquet this last week in

Tokio must have amused many thru his statement: "It is an insult to our people for the missionary to attempt our conversion to Christianity when we already have a superior religion in Buddhism." Does he not know: That Christianity stands to-day as the great model for the activities now going on in Buddhist circles? That Buddhist Kindergartens have, when at all possible, Christian trained teachers? That their Sunday Schools are an exact copy of every Christian Sunday School in Japan? That Buddhism has recast her gloomy morose songs after the joyous hymns of Christianity? That following Christian practice pictures telling the story of Buddha are being spread throughout Japan? That one may find Buddhists worshipping in their own Gothic Churches in the Orient? That her priests are to-day studying in our X'ian Seminaries? That our Christian professors give courses in X'ian Ethics at Buddhist Seminaries? Friend Zumoto—one of your own friends says you carry about a grouch-complex instead of a Century Book of Facts! And the Christian rejoices in all this, thanks God for every force making toward righteousness and joins hands with this new educator for: "He that is not against us is for us."

M.E.H.





## WHAT IS CHRISTIAN EDUCATION?

### THE CHRISTIAN KINDERGARTEN IN JAPAN AND EVANGELISM.

A Christian Kindergarten is the greatest place on earth for seed-sowing for great souls. Bible stories, training in worship and prayer, the foundation laying for literature, art, music, history, the wonders of the natural world, the international spirit, philanthropy,—all this is done in the kindergarten. And beyond we find Sunday schools growing out of these Christian kindergartens; fathers who love too well the “flowing bowl” reforming; mothers, yes, and fathers too, becoming Christians, idol worship stopping; all because a “little child” who has learned the better ways, has led them.

#### ITS GROWTH.

	1885	1926
Missions with kindergarten . . .	1	30
Number of Kindergartens . . .	1	300
Enrolment . . . . .	50 ?	12,526
Training Schools . . . . .	None	9
Relative place in the number of Christian educational institutions. . . . .	None	(1922) 42% of the total.
Societies fostering kindergarten growth. . . . .	None	1 union 12 branches
Affiliations. . . . .	None	Member International Kindergarten Union

#### THE PRICE.

All this is a wonderful opportunity, if one is willing to pay the price! That

price is thorough, consecrated, expert, loving care. One kindergarten properly conscientiously and efficiently supervised is all that one person should do,—it justifies the giving of a lifetime.

One kindergartener spoke truly when she said, “I believe it is better to ‘brood’ over one kindergarten than to try to ‘supervise’ several.”

“Trifles make perfection but perfection is no trifle.”

A. E. H.



Decorations in one Christian kindergarten; an outgrowth of weeks spent on the Hawaiian Pan-Pacific Conference.

## “THE YOUNG VISITORS” IN TOTTORI

“What kind of school is Matsuyama Girls’ School where you are going?” the young artist and his friend wanted to know the second time they called.

“A Christian school,” I answered.

“Oh, it teaches about Christ, then. We heard about him at the Community Christmas” (reported from Tottori in the previous issue). He was a very *erai hito* (great man), wasn’t he? And was his birthday really the 23rd of December (the day of the community program)?

It was after this conversation that the picture of peaches and fruit juice(?) in oils was forthcoming, on the fourth visit of my new young friend inside of two days.

Whether or not the Tottori Community Christmas had anything to do with bringing them to my door I do not know. They first came, the two boys, asking for foreign stamps, and wanting to know if I didn’t think Japan was nicer to live in than America. I said Japan was very nice to live in, but people always liked their own country best,

didn’t they? Well, they supposed they did. But what was America like, anyway?

It was very refreshing to talk to those two bright-faced schoolboys with their hundreds of questions about things American and otherwise. I hope they come again. If they like us Americans well enough, they might come into the English night school next term. And after three or four years there with the Christian teachers, it would be only natural that they, like so many of the night school boys, should find themselves Christians all of a sudden, wishing nothing but to follow in the footsteps of that “*erai hito*,” Christ, and to belong to Him. They would come to them. And lo and behold! another young Christian leader or two, traceable from a little pink ticket to an entertainment, a dozen cancelled postage stamps, and a schoolboy painting of a bottle, a glass and four little, hard peaches. From small beginnings great heroes have arisen. I wonder.

R. H. C.



## At Doshisha Girls' School

## Everyday Classes as Evangelizing Agencies

My first reaction to this topic was that I did not believe that everyday classes should be evangelizing agencies,—that is, I do not believe that we should introduce any direct religious teaching that is not a natural part of the subject matter taught. But does that rule out evangelism?

I think of evangelism through school work as mainly a cooperative enterprise. It is the cumulation of various influences which brings results. There are of course, in a Christian school, devotional periods (chapel services, and instruction in Bible and in ethics). And we strive for a certain thing we call "atmosphere" which we hope will pervade the class room in the form of friendliness, justice, cooperation, earnestness and similar attitudes. If the teacher personifies these attitudes and wins regard for himself he has gained an opportunity for influence. Someone has said that if you want to convince people of anything, that you should make them like you, and then simply let them know what you believe!

Opportunities for expressing what one believes are found in the chapel period and in other ways. And if it is one's life, what one *is*,—which counts more than words—one is showing one's self whether he will or no, in the work of every day.

I was talking of these things, of where lay one's greatest opportunity for influence, of the seeming intangibility of it, to a Japanese friend who said, "If you have that deep desire to share in your heart, that in itself is enough, I think!"

Is he right? Certainly if the feeling is not there it will not be strange if we do not add to the cumulative influence. If it is there and yet not expressed in words will it not be felt? Will it not win a response? Will it not find some ultimate expressions?

A. E. G.

## The Place of the Missionary Educator

Dr. Takasugi, professor at Sapporo University, in closing an article in the Japan Christian Quarterly of January on The Educational Task before the Church, says:

"We do not find much religion in our schools, and education without Christ is not ideal.—Let us try (as Christian educators) to organize a few but only the best of middle schools and higher schools and—limit the number in each so that the closest contact may be kept by the teachers with the students.—Japan is still far behind in the higher education of women. Here is a great work the church can do at this critical time.—Save the cultured women of Japan to the uttermost and you will redeem the land for God's kingdom.—Japanese students do not enjoy that link of fellowship existing between master and scholar in the West;—with ideal gymnasiums possessing up-to-date apparatus and fully consecrated men of grit and gumption, and with Christian hostels with leaders of burning zeal like Clark, student life in Japan would be transformed.—Japan is still very young to have men of sterling character; and the great nations of Britain and America blessed by the benign influence of Christ for centuries can well afford to help Japan with deeds of love and service. Oh, how I wish that the Church in America and Great Britain might see the importance of such work in Japan and come to her help at once!"

## A Business Man Speaks

After travelling for several days with a technically educated young Japanese and having gained his confidence to a degree, I broached the subject of religion.

"What sort of religious belief do you hold?" I asked him.

"Well," he replied, "I have sort of a Buddhist view."

"Oh, indeed. And did you ever look into the Christian teachings?" I inquired.

"Yes," was the answer, "When I was going to the technical school I secured a Japanese Bible and read some parts of it, but there didn't seem to be much sense to it, and I couldn't understand it."

This experience confirmed an already established belief that the most fruitful field of endeavor for Christian work is with students and young people. This man, like others, was looking for information, ready for instruction. What he had needed was a helpful word of interpretation such as mission schools provide by both the words and the daily lives of their teachers, which would have enabled him to understand the Bible, and in particular to reconcile some of the ideas gained from its study with the instruction he was receiving in his school curriculum.

H. E. B.

## A Christian Church and a Shinto Shrine

The first of these two buildings was the "Chosen Memorial (?) Shrine," a beautiful structure of curving roofs and carved lintels and pillars of precious woods, erected during a period of several years, at a reported outlay of 3,000,000 yen, and dedicated with great pomp and ceremony last October. Official interpretation emphasizes the *memorial* part, and denies the religious worship idea in that connection, differentiating the Government "shrines" from the local shrines, which latter may be, —and probably are—places of worship.

The popular mind, however, seems to fail to grasp the subtle distinction, and finds its way up the long flight of granite steps to the high plateau where after enjoying the wonderful panorama of the city and the surrounding country, it proceeds to pay its "respects" before the "Memorial Shrine" with genuflections, prostrations, hand-clappings, mumbled words and pitching pennies into a cavernous coffer. And so the spirits of ancient Amaterasu, the Sun Goddess, and modern Emperor Meiji are "remembered," while the sight-seeing Korean bystanders, and others who watch this daily procession and performance, say more or less loudly, "If this is not a form of religion, we sure don't know where we are at."

The other and quite different building is the new Kumiai church, which also is a beautiful structure—in dark red, rough brick, with massive corner tower nearly one hundred feet high. This was dedicated on February 28th, with a truly impressive ceremony of prayer and praise and congratulation in the presence of government official representatives and speakers both Korean and Japanese, a crowd of Christian leaders and representatives from far and wide, of several nations and denominations, including the writer as the American Board's representative.

That was in the afternoon. But the Sunday morning part of the dedication, by the Sunday school children, was a service which they and the few visitors can never forget. It made those budding Christians feel as nothing else could have done, that the church is *theirs* to care for, to love and to use now and in the years to come.

H. B. N.

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# NEWS BULLETIN

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## KINDERGARTENS



# MISSION KINDERGARTENS

## The Spiritual Value of the Kindergarten

I should say to begin with that I write not as one who is a specialist in kindergarten work, nor indeed in any kind of educational work, but as one who is deeply interested in this form of work as something which has a vital relationship to the very ends of religion. It is because of this conviction that I have had an intimate association with Kindergartens for over twenty years.

I believe in the first place that the kindergarten has a distinctive place of its own in the realm of man-making. There should be a place to which every child could go and have a good time, and so enter into that joy of life to which as a child it is entitled. Further, this age of childhood is one specially suited to form a life's experience. Through its feeling of pleasure the child goes on to learn the meaning of beauty and goodness, and the sense of the presence of the invisible God. And so by perfectly natural means a child of kindergarten age comes to think of the goodness of God. Once they have made such a beginning they can go on the more easily to understand the fuller Christian life.

Again, it is a well known fact that parents are often deeply influenced by the example of their children in their homes. Their young life and sweet acts and wise sayings make an impression far more than they ever realize.

If kindergarteners really love their children, they will do their very best to introduce Christ not only into the children's hearts but into their homes.

It goes without argument that the religious training of the kindergarten, when rightly given, lies at the very basis of character building. The pathos of it all is that this special training is very often dropped entirely, once the children are through with their kindergarten. The only hope for keeping hold of them lies in the Sunday School. The latter takes the place of the kindergarten. To be unable to continue this training begun in the kindergarten is a very unsatisfactory state of affairs. In a country like Japan the Sunday school is the only organization to continue this work, and yet what proportion

of the children go on there?

This shows that the kindergarten teachers have a dual responsibility. They must be Sunday School teachers as well as kindergarten teachers. Indeed they must be Christian workers all through, or the *raison d'être* of the kindergarten disappears. The true kindergarten is not merely a day nursery or a preparatory school for the primary, as is often the case in public school kindergartens.

It is clear, therefore, that a kindergarten can only hope to be spiritually successful if it has willing and devoted Christian workers for its teachers. Whether it is to be of value from an evangelistic view-point depends on whether it can secure for its teachers kindergartners who will have a real evangelistic spirit.

It seems to me that in a country like Japan we should train our workers to be 'missionaries' whether afterwards they intend to take up the line of a deaconess or a kindergartner, a nurse or a day-school teacher. The supreme purpose of the graduates of such training schools should be to bring souls into touch with God.

Religion should be presented to every child as something which lies at the basis of all its life, and therefore the religious element should not be lacking in the kindergarten-training as the religious motive in the hearts of all its workers. Without this training it is not real; it is simply teaching them to look after the body without regarding the personality.

But let me add a final word. When a child has been through a Christian kindergarten, it is nearly always true that he or she in after days is in some way different from other folk. Certain footprints of Jesus have been stamped on their lives which nothing can blot out, even though they may not go on to the perfect Christian personality.

*Z. Hinohara.*

Reprinted from the *Japan Christian Quarterly*—January, 1931.

Mr. Hinohara was for many years the pastor of the Central Methodist Church in Kobe and is now the principal of the Christian school in

Hiroshima. So far as we know, this is the only school which has a department for Christian Elementary School training. The great gap between the Christian Kindergarten and the Christian school of High School grade is one of the very sad lacks in our Mission work in Japan. Let us hope the day will come when a child may have an education based on Christian principles, complete from Kindergarten to University.

### **The Influence of the Kindergarten in the Home and Community.**

During the past two years I have had the privilege of visiting many different kindergartens belonging to different denominations in various parts of Japan, from Akita in the north to Kagoshima in the south. As I have seen the children at work and at play under the direction of teachers who are trying to develop Christian character as well as strong bodies and keen minds, I have thanked God for our Christian kindergartens and the work they are doing. How I wish that every town and village in Japan might have such an institution for broadcasting Christian ideals!

Children who attend our *Christian* kindergartens are different. The standards, attitudes and ideals given them do stick. Some years ago I went to Miyazaki to attend the 15th anniversary of the Kyoai Kindergarten that I had the privilege of starting some seven years before. The wife of a prominent lawyer whose boy was in the first graduating class, told me what the kindergarten had meant to him. He was the only one of her large family who had attended a Christian kindergarten, and, she said, he had always had a different outlook on life from the rest of the children. He is a soldier, but this early training has kept him from yielding to temptation and has made it possible for him to live a good life.

I am very grateful for the opportunity of speaking to many groups of *mothers* in these Christian kindergartens, and for intimate talks with some of them. One of the best things our kindergartens are doing is giving education to mothers through special monthly meetings. It is surprising how even busy working women come to such meetings, often bringing babies on their backs with other little toddlers trail-

ing behind.

Even *fathers* are in touch with the kindergarten. Recently, in Osaka, at the Tennoji Christian Kindergarten, a group of twenty-nine fathers listened to my talk on sex education in the home with keen interest, and bought many books and pamphlets.

These parents are beginning to realize that it is Christ's teaching that is making such a change in their little ones. How often mothers say to me: "I can trust my little boy now for he has learned to speak the truth at kindergarten," or, "Our children don't quarrel any more nowadays," or, "We all just have to say grace at meals now. Our little boy insists on it."

At Saga, when I was in Kyushu last year, I heard the following story that shows what the prayer of a little child in the home can do. He was an attendant at our kindergarten, but his father was a heavy drinker. The poor mother at last, giving up all hope, started off to the sea with her little children with the intention of drowning them and then committing suicide herself. The oldest of the children, our little kindergartner, was quick at last to sense the situation and cried out in terror, saying, "What are you going to do, mother?" "It is no use," she replied, "There is nothing for us to do but for all of us to drown ourselves." "But, mother," he exclaimed, "Don't do such a terrible thing. God is here. I will pray to him." So down on his knees in the sand the little fellow went and cried, "Dear God, help mother not to do this dreadful thing. Make father stop drinking." Hearing this, his mother became calmer at last and said, "I'm sorry, forgive me. We'll go home and try it once more." The father from that day began to change his habits of life, and happiness came at last to that little home, for God's love had come into it.

At Tottori I spoke to a large group of kindergarten mothers and members of the Federation of Women's Clubs of the City. The emphasis was, as always in my talks, on God as the giver of life. An earnest Buddhist believer who was present, commenting on it later, said, "If *Christianity* makes it possible to explain *such* things to our children, I want to know more about it."

The daily influence of the Christian teachers, whose wise and gentle guidance of the children is giving them a little glimpse of what God is



like and what he can do in their daily lives, cannot be over-estimated.

In Osaka, at the Tennoji Kindergarten, a little girl, whose mother has a violent temper, said to her on returning from kindergarten, "Mother, you are not God. Father is not God. But my teacher is just the same as God. At home when I am naughty you scold me so and even strike me, but teacher only smiles and puts her arm around me, and that makes me want to be good."

A little girl in the same kindergarten is a direct descendant of the contractor who built the famous Horiuji temple which dates back some 1300 years, the oldest standing Buddhist temple in Japan. When the child graduated from the kindergarten for a time her mother went with her to school, as the many street crossings and turns were confusing to the child. But one morning the child set out alone, her mother warning her to be very careful and not to be afraid when she went past the big lonely Tennoji temple. "Why, mother," said the child, "Of course I shall not be afraid. The Heavenly Father is with me. Perhaps other children may get lonely, but God is *always with me wherever I go.*"

Another child in the same kindergarten was in the habit of wearing a charm around her neck, as many Japanese children do, to protect her from sickness or from evil spirits. The teacher had been telling the story of Moses and the golden calf, explaining the difference between bowing down to images and praying to an unseen God who can really hear our prayers and answer them. That night when she was undressing, she took off the charm, saying "I don't need to wear this any more. God is going to take care of me."

Are parents themselves becoming Christians as a result of the influence of our kindergartens? How can we measure spiritual influences by means of statistics? But we do know of cases where the work of the kindergarten has resulted in the conversion of parents. In Utsunomiya the other day the Japanese pastor of an Episcopal church told me that in five families the parents of their church kindergarten children had recently been received into the church.

In some of the kindergartens I have visited Bible Classes are a part of the weekly program. In Miyazaki such meetings are held regularly

in Mr. Warren's study. Many of the women are too busy to attend church on Sunday but they are eager to learn directly of Christ and his gospel of love.

And not only do our kindergartens bring Christ's spirit and ideals to the home, but also in a wider way to the community. Such festivals as Thanksgiving and Christmas and Easter, which are not celebrated in the city schools, and in very few Christian homes even, afford an opportunity of imparting new ideals that have a very great influence. Last year at Thanksgiving time, the gifts contributed by the children of wealthy families connected with the Tennoji Christian Kindergarten in Osaka, furnished lunches for 500 of the great army of the unemployed. This was brought about through the cooperation of the police, and the help of the mothers who worked all day long cooking rice and vegetables, and preparing the lunches. In our own Hanabatake Kindergarten, where the children pay a tuition of only one sen a day, the little tots had a glorious time carrying their gifts of fruit and vegetables to 15 destitute families after the Thanksgiving celebration.

The annual meeting of the Kindergarten Teachers' Association of Okayama Prefecture was held in our Hanabatake Kindergarten three years ago. When I suggested that our kindergarten was too small and the plant too inadequate to warrant such an honor as this, the reply was, "We are not coming to Hanabatake to inspect your plant; we want to see a *Christian Kindergarten in action.*" After the little program of songs, rhythms and games given by the children, I gave them at their request, a talk on "Character Education in the Kindergarten." Also at a meeting of this same Association held on Nov. 22nd. of this year, at the largest kindergarten in Okayama, the opportunity was given me to speak on sex education. I put the emphasis on the need for spiritual training in the kindergarten, in order to give to children a foundation upon which to build character. The use of pictures and stories was spoken of and their effect on character pointed out. After the meeting it was interesting to see how the teachers crowded around the table on which Perry Pictures were on sale especially such subjects as "Samuel at Prayer," Hofmann's "Christ," Plockhorst's "Christ Blessing Little Children," Sir Galahad," Madonnas and other sacred subjects.

We have the kindergarten children with us for all too short a time. Let us build character foundations so deep and strong that even when they start on their long program of secular education the early impressions and ideals will not be lost. Some one has said, "What you want in your community put into the public schools." In a truer sense, even, we can say the same in regard to kindergartens. In our campaign for the coming of the Kingdom of God in Japan the *Christian Kindergarten* has a very real place and is of inestimable importance. Our Christian kindergartens must continue to have the support of our home constituency.

Genevieve Davis Olds.

Friday afternoon hours as seasons when they learned a new kind of friendliness and a new understanding of the deeper experiences of life.

One mother who has two children in the Kindergarten has just joined the class saying, "I must come to the Bible class, because the children are always asking me questions I can't answer." The grandmother of those children was a Christian, but her son has not followed her and the wife never knew her mother-in-law. Will the grandmother's prayers for her son and for the children she hoped he would have, be answered through the help this class gives to the young mother?

There are other ways that the class helps: It



Miyazaki Kindergarten Mothers' Bible Class

The Bible Class for mothers of the Miyazaki Kindergarten meets once a week in the missionary's living room and brings Christian mothers and the teachers into friendly association with others who are willing to learn. From time to time we have the special encouragement of having one of the mothers come into the church through its influence. But even others who do not continue to that point, look back to those

makes those who attend feel a definitely closer connection with the Christian community and with the church. When the church has special speakers these mothers try to attend, and take the invitation to their friends also. It is also easy to call their attention to Christian literature, and many subscribe for the Kingdom of God Weekly, and purchase or borrow books that are recommended.

Cora Keith Warren



### Thanksgiving in our Kindergartens

We wondered this year how much the children would be able to bring in the way of food, or clothing, or toys, for times have been so hard that, to us, our children seem very poor themselves. Imagine our surprise to find that they brought much more than usual. Thus, the bond of sympathy which always shows itself between the poor and the poor, brought an increased giving because of the increased need.

Yodogawa Neighborhood House.

Yodogawa Neighborhood House Children bringing their gifts to the Kindergarten.

One boy came with an apologetic and protesting mother, bringing some old plates and dishes. "I tried to keep him from bringing these, for I didn't want the people receiving them to feel that we think of them as beggars, but he just would." To which the child replied "I love to play house with these dishes and I thought that the children who get them might have a good time with them, too."



give them all away to us. I should like to hear more about a god that makes you do that."

Yodogawa Neighborhood House.



Many letters and calls of thanks have come in from those to whom the gifts went. One most interesting reaction was from a woman who said, "Your God must be different from ours. When we take gifts to the temple or shrine, the gods, through the priests, eat them all up themselves, but here you have lots of things and

you do not keep even one for yourselves, but

When the Thanksgiving program at the "Pure Heart" Kindergarten in Maebashi is finished, we all go out together and share our gifts with the poor at our gate. Kuroda San, the head teacher, is seen here giving rice to a poor old man while the children stand by like little



statues until their turn comes to give from the piles laid before each. And thus the seed of the thought that "it is more blessed to give than to receive" spreads from them to their families

mothers. Mrs. Bennett, the principal of the Kindergarten, spoke about the childrens' lunches and gave several recipes for the making of sandwiches. Dr. Kobayashi gave valuable advice



and to the community of Maebashi.

The children of glory Kindergarten, Kobe give of their abundance—this year to the blind, some old folk, two babies' homes, and to the home for released prisoners. The chrysanthemum flowers, given by the mothers, were afterwards sent to five hospitals in the neighborhood.

#### **Health and Hygiene Work in Love— Truth Kindergarten Tottori.**

November 15-22 was the National Health Week. The following report was sent in to the Tottori City Office on November 27th, telling how the Love-Truth Kindergarten observed the week. Some details of our general health program were added and I am including in this article some additional material.

The National Health Week was observed in Love-Truth Kindergarten in the following way. On November 17th, Dr. Kobayashi, the Child Specialist at the Tottori Red Cross Hospital, spoke to a well-attended meeting of the childrens' parents on, "Prevention of Tuberculosis in Children." Her lecture was very helpful and many intelligent questions were asked by the about the childrens' lunches, telling the mothers

to avoid giving them dried octopus, cuttle-fish and shell-fish, certain mushrooms and bamboo roots. She also told how to disinfect fresh fruit and vegetables.

Mrs. Bennett announced that during the four winter months, the Parents' Society would provide a cup of hot soup or cocoa for each child at luncheon.

When our new building was put up, separate toilet rooms were provided for boys and girls, which are furnished with modern plumbing. These rooms are disinfected every day. We also have good, fresh drinking water and a hot water heating system.

The children have individual drinking cups, are taught to wash their hands before meals, and to bring clean papers to put under their lunch boxes when eating their lunches. Daily inspection is made of their faces, hands, nails, hair, and to see if each one has a clean towel, clean toilet paper and handkerchief paper. A record of this daily inspection is kept, in order to form good habits in the children. Frequent talks on brushing their teeth and other cleanly habits are given the children and we hear of good results from this instruction.

Records of the childrens' weight and growth are kept on charts made out by Dr. Kobayashi. Dr. Kobayashi gives two health talks a year to the Parents Society, gives advice when epidemics break out among the children, gives two physical examinations a year to each child and has thereby saved many children from serious illness. Her advice about clothing is also very timely. Just now many children are wearing foreign-style clothing and their mothers do not know how warm sweaters are. The record for this fall has been six sweaters on one child, but we have heard of thirteen on one poor little mite!

After the lecture on the prevention of tuberculosis, a mother consulted the doctor about her little boy's nose and throat and in a few days, she took him into the hospital for a much-needed operation for adenoids. When the child went into the doctor's office for the operation, he kicked and screamed with fear, but when they reminded him that the Kindergarten

teachers were praying for him, he became quiet immediately.

The Parents' Society gives the doctor an annual "thank you present" of \$5.00 for this valuable work. Dr. Kobayashi is a Christian woman of winning personality and we greatly appreciate her valuable services.

The Parents' Society subscribes for each mother, for the leaflets published every month by the National Mothers' Association (Christian) which contain valuable articles on health, hygiene and general child training.

The bi-weekly lunch periods in all Kindergartens are times of special opportunity for training the children in cleanliness and manners and the prayer of thanksgiving before each meal has a great influence on the children and is often the wings on which the seeds of God's love are carried by the children into their homes. The children have their thanksgiving prayer and ask to take turns in offering it. "We thank Thee Heavenly Father, for our food." "Amen."

*Anna W. Bennett.*



"Father, we thank thee for our food. Amen" Love-Truth Kindergarten, Tottori.





Our rest period—Soai Kindergarten, Kyoto.



### Glory Kindergarten, Kobe

A conference of architects under the wistaria arbor. (left)



An outdoor lesson on winding wool.

*Imadegawa Kindergarten, Kyoto*



### Glory Kindergarten, Kobe

1. Our "Daily Dozen" out-of-doors. Note how neatly we have taken off our shoes in order to use the mats.



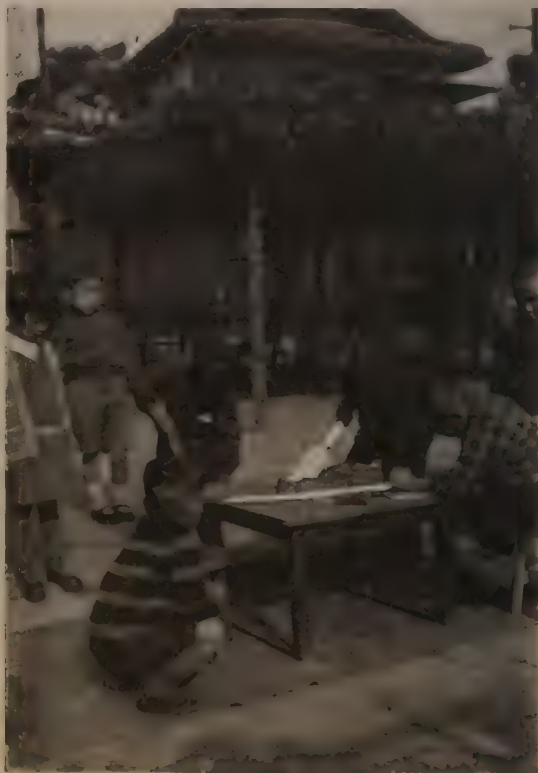
Much of the handwork in our Kindergarten is done out-of-doors, as are also Games and Stories, in the spring and autumn.



Okayama Kindergarten children eating lunch in a park.



2. Training School girls playing with the Children.



3. Carpentry in the garden, in November.



4. We gave a concert on the front walk, with the instruments which we had made ourselves.



5. Nature Study—watching an ant procession.



6. The drinking fountain which the three first classes gave us at the time of our 40th anniversary.





Out door play—Yodogawa Neighborhood House.



(above) Lining-up for our daily dose of cod-liver oil—Many a cheek has become the rosier for it—Yodogawa Neighborhood House.



(Right-above)—out-door play—Yodogawa Neighborhood House.



(Right-below) Katsuyama Kindergarten, Matsuyama.





The baby class playing on the lawn of the Bible School. You see a Japanese cannot even sit on a lawn without a mat!

Glory Kindergarten.

Old Japanese customs continue tho the Childs kimono is fast disappearing



Sometimes we salute, sometimes we shake hands and sometimes we say good-by in this way.



We are the traditional dolls of "Doll Day."



These are very big sashes for such little girls, aren't they? But we shall go to school next year.

Soai Kindergarten, Kyoto



When our boys haul up the carp (symbol of courage, because he swims against the stream) every fifth of May, may they not be reminded of King David, in his brave young days?

"We are not twins, but cousins. However, we always want to do exactly the same thing at the same time, so we greet you together.





Our Twins. Glory Kindergarten, Kobe.





"Please come and have a cup of tea." Yodogawa Neighborhood House.



### Our Children.

#### "Of such is the Kingdom of Heaven."

"Whatever shall I do with Yukio-San?" was the thought every day at the Loving-Together Kindergarten since a big, strong youngster with a reputation for being very rough had entered the Kindergarten. "Yesterday he chased the children with a stiletto that all the other children use most properly—what will he do next?" Just as these thoughts were troubling the teacher as she was getting the room ready for the worship period, sudden cries sounded from the garden and she knew her query would soon be answered. All the children were cowering in different parts of the playground and Yukio-San was lying in a kicking, screaming tangle. He had been throwing stones right and left and terrified the weaker ones, and even the stronger ones had given up trying to stop him and fled. This is how H. San told me the rest of the story: "I just gathered him up in my arms and somehow managed to get him into the little Japanese room of the caretaker and closed the 'shoji' behind me. He was furious and stormed around the room. Altho he had been in the Kindergarten only four months, I felt discouraged that he had not learned to control himself better and as I watched him use his tremendous energy this way I thought what a poor teacher I had been that he should still be this way, and of how I must learn much more myself before I could help him. As I thought these things the tears gathered in my eyes and we were both weeping. Suddenly he saw my tears and, coming over to me, 'Teacher, why are you crying?' he said. He was as ready to sit on my knee now and hear my answer as he had been determined not to before. 'The teacher is crying because she is so sorry that Yukio-San hurts other people and that nobody wants to play with him. She wants to love Yukio-San more and help him to be such a good boy that all the children will like him. Shall we pray to the Father in Heaven and ask Him to help?'"

As I talked, Yukio-San brushed as hard as he could to dry my tears which were falling on his knees and his answer was a silent nod of the head. We folded our hands and I prayed to God to help him to be a kind boy that all would love. Then I said to him, "Does Yukio-San want to ask God, too?" and I had only started

him off with, "Father in Heaven", when he followed with, "Make 'Bon' (a word a little boy always uses for himself) a good boy. Amen."

Just then, thru the paper doors, I heard the voices of two or three of the littlest children calling in, "Teacher, forgive him. Don't scold him."—God was answering that prayer then and there. We went out and Yukio-San was a different child. From that time on, the change was so great that it seemed like a miracle to us all. Even an old woman who knew him in the neighborhood, remarked on the new Yukio-San. His mother was delighted, but circumstances compelled the family to move into the country and so he had to leave us. Altho he is now among bad and rough companions, who can say but that the memory of that teacher's love for him in all his naughtiness, as he recognized it thru her tears for him, may not bring him again to a consciousness of a better way, as it came to him that day?

(But that is one of the tragedies that come to a teacher often—to have to leave off caring for the tender sprouts the tiny seed has just sent forth.)

*Soai Kindergarten, Kyoto.*

A lonely little girl had been ill in the hospital for such a long time—over a month. She was such a little, little girl and seemed to enjoy being sick.

"I actually believe you are having a good time", smilingly said the doctor one day.

"O, I am, I am! There are so many people here. And plenty of children, even if they are sick ones."

"Well, but when you are well, don't you have plenty of children to play with?", laughed the doctor.

"No, I don't. You see, there are only mother and me, and mother is so busy sewing and getting money. And she doesn't let me go out much for fear something will happen to me, so I mostly stand at the window and watch other people go by."

The kindly Japanese doctor said nothing more. The last day came and the little girl cried and said she was still very sick, for she didn't want to leave this interesting place at all. The doctor placed her on his knee and said, "Look here, how would you like to go to Kindergarten?"



"I'd love, I'd love it! But mother can't send me. She says so."

"WELL? I think I can manage it. I know a Kindergarten, the one my three children went to. You tell your mother to take you to that and I'll see to it that everything will be all right."

He did and Akiko-San comes to the Kindergarten every day and loves it, as the doctor told her she would. That isn't all! The mother wasn't allowed to pay a cent for the medical attention given, for the doctor and his wife are only too glad to extend a helping hand to such mothers and children as these.

*Katsuyama Kindergarten, Matsuyama.*

One night the house next to Kei-Chan burned and there was great danger that his own house would go too. The whole family were rushing around, hither and yon, doing no good and only getting into each other's way, when all of a sudden the mother noticed that Kei-Chan was sitting quietly in the corner, seemingly doing nothing.

"What is the matter? Can't you help us carry things out-of-doors? Why do you sit there and do nothing?" she asked impatiently.

"I'm praying to our Heavenly Father to keep our house from burning," was the quiet answer that so impressed the rest of them that they stopped their hysterical running about, and brought such order out of the confusion that they were able to save most of their things.

"And we almost didn't send him to Kindergarten," said his mother, "for we weren't at all sure that what he would learn and hear there would do him any good."

The habit of saying or singing a grace at the beginning of the lunch hour has become such a fixed one, that many of the children insist that they cannot eat their other meals until the Heavenly Father has been thanked. For this reason, the use of the little hymn prayer that is learned in the Kindergarten has become an accepted thing in the homes around us, as well as a short prayer at the end of the day, in thanks for the gifts of that day. From these prayers many have been led to come and ask further about the Father that the children talk about so lovingly. In fact, one of our Christians was first led to think about these things by hearing his little girl praying in bed one morning. On asking what she was doing, she answered, "I

am thanking my Heavenly Father for the nice day, and for the Kindergarten, and all the friends and good times I have there."

\* \* \* \* \*

"May I come in? What are you doing?" and Sei-Chan came running into the room where Fukunaga-San was just sitting down to supper with her six-year old grandchild.

"Yes, please come in and sit down and visit with us while we have supper," said Kazu-Chan and then, at a nod from her grandmother, she bowed her head for a few words of thanks for the evening meal.

Sei-Chan's eyes grew big, then she asked, "What are you doing?" "Thanking our Heavenly Father for our supper."

Sei-Chan looked all round the room and then "But where is he? I can't see any one here."

"He is right here with us even tho we can't see Him. He always is here when we talk with Him and thank Him for the many things we receive from Him." This was the reply that sent Sei-Chan thoughtfully home, saying as she went, "God never comes to our house. I wish he would."

The next evening saw her back again with the query, "Is God here to-night?" and for two weeks she never missed coming, her face growing more and more wistful as the days went by.

And then came the happy day when the door burst open and Sei-Chan came dancing in with the joyful cry, "God came to our house to-night. Before supper I bowed my head, just as you do, and I just knew He was there. And I'm going to see that He comes every day."

*Yodogawa Neighborhood House.*

"Sensei! When I went home from Kindergarten yesterday, mother wasn't there and Auntie wasn't there and I thought I'd cry. Then I remembered that God was there and I prayed and it was all right and pretty soon Auntie came home."

*Love-Truth Kindergarten, Miyazaki.*

Little Aiko-San comes from a rather gay home and is often taken with her parents to places not suited to children. She learned to pray in the Kindergarten and her mother is very proud of what at present, she probably



considers an accomplishment! A short time ago, the father and mother took Aiko-San to a gay restaurant of the jazz type. The mother said laughing to Aiko-San, "Why don't you say that prayer you always say at home at mealtimes?" Aiko-San looked about the noisy, blaring place and quietly replied, "This doesn't seem like a place to pray. I think it has to be quieter."

\* \* \* \* \*

To understand the following story one must regretfully state that Japanese old people often say very undesirable things to children and especially to add spice to stories, and this is especially so with the middle and lower classes. Little Aiko-San said to her grandmother one day, "Grandma, why don't you tell noble stories like the ones we hear in the Kindergarten?"

\* \* \* \* \*

I went to a mothers' meeting lately held by one of our graduates at which the following *recontre* took place. Our graduate opened the meeting by showing the mothers the picture of the kneeling Samuel. She explained its place in literature and then told the mothers about our Kindergarten prayers and their purpose. A young man was there to demonstrate some baby foods for the Nestle Milk Comnay. Afterward he told me this story. Years ago, in a foreign magazine, he had seen this famous picture of the little Samuel. The meaning of the picture is so obvious that it touched even this non-Christian Japanese youth, and he had carried it around with him from hotel to hotel in his commercial journeys, always sticking it on the wall of each place he stopped, however temporarily.

That evening he had heard for the first time the story of the picture and said to me, "I ought to have known before that the place to find out about a picture like that was in a Christian place. It is a picture of the spirit, and not only a scene in Nature."

\* \* \* \* \*

A story similar to one given above, but they both show that the spirit of prayer as the children assimilate it in the Kindergarten is a spirit of reverence. Aiko-San is the only one of her large family who has been to a Christian Kindergarten and her older brothers and sisters think her little prayers very "cute" and "cunning."

One day they said to her when some friends were there, "Aiko-San, say one of your prayers for our guest." Aiko-San replied with baby dignity, "No, prayers are not something you say before other people. I'll teach you one and you must say it yourself."

*Glory Kindergarten, Kobe.*

Shizuko-San came home crying after her first day at the primary school. "What can be the matter?" said her mother.

"I tried to have a prayer before I ate my lunch just as I always did at the Kindergarten, but all the children laughed. My lunch doesn't taste good at all without a blessing, mother."

*Hanabatake Kindergarten, Okayama.*

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On a stormy night when the lights were all out, so a mother tells us, the father of the family asked an older boy to go up stairs for a book that he wanted. At the top of the stairs he halted in fear and rushed back to his father, saying, "I can't go, its too dark." A young brother also, behaved in the same way, finally little Shizuko San, one of our kindergarten children spoke up, crying, "I'll go, father. I'll get it," and immediately returned with the book. "You were a brave girl, weren't you?" said the father. "Oh, no," said the little girl, "It wasn't hard at all. Our teacher taught us the words, "Fear not, for God is with you." God is in my heart, so I'm *never* afraid."

### Our Mothers.

"And a little Child shall Lead them."

### THE LOST CHILD

Susumu lived with his father and mother and his brother, a high school boy. Then the Heavenly Father sent them a wee sister and great was the rejoicing. But soon they began to notice that little sister was not well, and the doctor looked grave and gave them his best advice, but nothing seemed to make any difference. Sympathetic neighbors gave advice, but it was all one.

Finally the anxious parents began to listen to



the words of one who was sure she knew a way out. The trouble with the child was that she had incurred the enmity of an evil spirit, "and the evil spirit will *never* give her up." And so the night came when careful plans had all been made. It was when the father was away on business, though he had shared in making the plans.

At midnight, the mother stole out quietly, carrying the baby wrapped in a warm quilt. She carried it down the silent street for two blocks, and around the corner. As she came to the crossing she looked anxiously at the corner house where lights were always burning later than in the others. Yes, the house was closed and evidently everyone was asleep. In the other three houses also all was quiet—and so she need not wait any longer. Silently she moved to the corner where there was a ditch with a sloping side and there, with trembling and terror she could not repress, she put the baby down, so that it would be "in the ditch" but not in the water at the bottom of it. Then with a wild look about which showed her absolutely nothing but the blank houses, the deserted streets and silent stars, she flew back to her home and locked her door and made all look as if she too were sound asleep. Weeks afterward when she told about it her voice shook with emotion at the memory of that terrible half hour.

Then came steps outside and a man's voice called. She opened the door and feigned surprise at seeing a Buddhist priest carrying a bundle. "Madam, I was sorry to hear that you lost your baby not long ago. I have been so fortunate as to find a child who has no home. I hope you will be willing to take it and care for it." And so she had her baby in her arms again—and if the evil spirit had been fooled!

Evidently the neighbor who proposed the plan and helped arrange it all told other neighbours, for someone spoke of it to Susumu, but he repudiated the idea and said his mother wouldn't listen to a priest. She knew about the Heavenly Father, for he told her! And although the loved baby lived only a few days more, the mother was so impressed by Susumu's confidence that she learned to know Him herself. And now she meets the family problems not in her own strength but with divine help and guidance.

*Mutual Love Kindergarten, Miyazaki.*

Mr. Tamura was a teacher in a Girls' High School. His little girl came to Kindergarten. Day by day as she came home she told with childlike earnestness what she had learned about the Heavenly Father and what He wants His children to be, and to do. And thru the mouth of his wee daughter, the message came to him from his Master and he heard and obeyed. Girls in the school say he used to be cross, and it surprises them to find his reputation changing as new classes come to him.

*Mutual Love Kindergarten, Miyazaki.*

The mother's meeting was just over. It had been an interesting meeting, and well attended, and we all sat around afterwards talking freely with whomever we cared to. I noticed while I was talking to one mother that another one with a baby on her back came back and forth to my chair as though she had something she wanted to say to me but wasn't sure whether to do it or not. Finally I shoved back the tiny chair on which I was sitting and went over to her. Eagerly she began to talk. "Teacher," she burst forth, "You are so nice and fat. Would you mind telling me now much sake (wine) you drink every day?"

"That's easy," I laughed. "I don't drink any."

"But teacher, how can that be? My husband is drinking two and three cups every day so that he can grow nice and fat. Surely, you are just teasing me?" and she looked up anxiously into my face.

"No, I'm not teasing at all. I'll tell you why I don't drink sake." And while she teetered back and forth to comfort the restless baby, we talked over the drinking of sake. Many were the questions that she asked, and as we talked a suspicion grew that perhaps other members of the family, too, indulged in drinking it in the hope of getting fat. The fat, hanging cheeks of the baby, the pasty complexion of the little girl, and the sagging cheeks of the boy who was in our kindergarten, rather confirmed this suspicion in my mind, so I said,

"I'm very anxious for my little boy and girl, and my baby, too to keep well and strong. I give them cod-liver oil."

"Cod-liver oil? What is that and what does it do?"

I told her all I could, and after asking me many times if I was sure that was what I did



for my children, she lost herself in thought and I excused myself to speak to some one else.

A month passed. The mother's meeting was just over. As we sat around casually talking as usual, a mother with a very sweet smile on her face came to me and said,

"Teacher, do you remember talking with me about sake last month?"

"Indeed I do."

"Well, I bought cod-liver oil. I bought enough for my children for three months. I bought it the day you told me about it. And look at my little girl. See, she has a little red in her cheeks." And indeed there was a faint trace of it. Certainly that awful pasty color had disappeared.

"My children shall never touch sake," she said decisively. And I encouraged her in this thought, and we talked together confidently about how much a mother must do and how much she must know to guide tiny footsteps on the road to health.

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About the first of November, the door-bell rang just at sundown. As I greeted the guest, I was surprised to find it to be one of my kindergarten fathers. I am quite accustomed to greeting mothers, but a kindergarten father is a rare and elusive creature. Right then and there I knew that the matter was important, so I asked at once if anything was wrong with his little girl.

"Yes and no," he said. "I'm rather embarrassed. You know, it is rather hard to get work just now. I'm a carpenter, and I'm doing very little work. I haven't any money to pay my child's tuition any longer, so we told her she couldn't go to kindergarten any more. For two days she has cried and cried, and we didn't know what to do, so my wife suggested that I come and see if you could make it a little cheaper, and maybe we could manage it." And he twirled his cap in his hand and looked eagerly to see what I would say.

How ready I was to say yes! But I knew that I must think it over carefully, for if this should become a precedent, or should come to the ears of other parents I might find that many of them were having trouble paying tuitions. I thought of his little daughter. She was always dirty, and often had I cleaned her ears and

washed her face. Often had the teachers washed her sore eyes. If ever a child needed attention and a little extra love, his child did. So I said that I would talk it over very carefully with my husband and would let them know in a day or two, that I thought we might find some way to help them. He went away, feeling that we understood and that something would be done.

Two days later I called at the home. I had been there before, and I knew what it was like, poor and quite bad smelling. When I said that money had been found for the child's tuition, they were simply delighted.

"There is only one request that I'd like to make," I said. "We'd so enjoy having the mother come to our mothers meetings. I'm sure she'll find them helpful," and I smiled at the mother, who was rather on edge at having such a guest.

"Oh, teacher, I couldn't do that. We're so poor—we're really poor, and I can't go to the meetings with all those other mothers. I look so badly compared to them."

"That means nothing to us," I said. "Our kindergarten is a Christian kindergarten and we are not thinking about the clothes the mothers wear, but how we can help them live a fuller and wiser life."

We talked a little longer, and the mother finally agreed to come, though I knew that in her heart she was dreading it.

She did come. She did look different. But everybody was nice to her, and the room was warm and the meeting was interesting.

And we are glad that her little girl is still with us. The other day I found my teacher knitting a sweater for her, for the mother was too busy to knit it. We are hoping good things for this little family, and already I think some of them are on the way to coming true.

*Katsuyama Kindergarten, Matsuyama.*

Our little perpetual motion exhibit means well, but is rough and troublesome. He lives on the street-car tracks in a small shop and the educational help he gets at home is pretty scarce, I fear. The other day his mother told the teacher that it is very funny to hear Mitsuo-San by himself when he is troubled over something, probably no more of a thing than to get two strings tied together, praying aloud. The teacher listened



to her story but did not laugh as the mother probably expected she would and as is the Japanese custom. Instead, she begged the mother to encourage his serious effort to get help in that way, by herself taking it seriously.

One of the points in home education most needed seems to be to help the parents to take their children seriously enough to allow them to develop unconsciously and meaningfully. The tendency is to treat them like little dolls whose every action is "cute" or "bad" according to how it appears on the surface to adults. But most mothers are glad to learn, and respect their children's teachers so highly that they can often be brought to change their ways quite definitely.

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The family of Sen, for ten or more generations, have been the hereditary teachers of the great Japanese cult of "Tea Ceremony." This teaching is closely linked with worship of the ancestors as taught in the Shinto faith and this family is one of great prestige and fixed customs.

But the fourth child of this generation is now in the Kindergarten and another is to enter before long. The mother is such a busy woman that she is rarely able to attend meetings, but she seems to have a real interest in the Kindergarten and is more than cordial to the teachers and to our friends, explaining the intricate ceremonies with such courtesy and frankness that she makes one feel as much at ease as tho at a function as informal as the regular tea ceremony is formal.

But Mrs. Sen is happy that her children are learning the Christian way, even the precious little son who will be the next teacher in the family and she has told us with tears of happiness and affection, how the children, even the older ones, who are not even coming to the Sunday School now, pray at home, and how it has helped her in many a hard time, to think of the Father in Heaven. Lately, in memory of her child's happy days in the Kindergarten, she has given us a fine big medicine and "first aid" cabinet and a liberal outfit as well. If we can make a link between the "Way of the Gods" (Shinto) and The Way of Love and the Cross, it is worth many a struggle and effort.

*Soai and Imadegawa Kindergarten, Kyoto.*

Ryu-Chan had to go to the hospital for a major operation, after he had been in the Kindergarten for about a year. After the ether had worn off he was so thirsty and his poor little abdomen seemed to have a knife in it. He was told it would make him worse if he drank water and that he mustn't move. It was very hard and he wanted to cry. There were so many people around him, all looking sad over his suffering that it made him all the more ready to cry, but he wouldn't. He had so often heard in the Kindergarten that it is babyish to cry, and wasn't he the oldest in his family and hadn't he often prayed at the Kindergarten for things he needed and so—he would better pray now, it might help. So he folded his hands and said out loud, "Father in Heaven, please help me not to cry and not to ask for a drink. Amen." The nurses were greatly impressed and said he was the best child in the hospital and he soon got well and left for home. But it had made a great impression on his mother and when an uncle of the family heard of it, and of how he always thanked God before eating, he said he had never heard of anything like that before. Now Ryu-Chan is nearly ready for High School and his younger brother and sister have passed thru the Kindergarten. Altho there are no more children to come from that home, the mother is so much interested in the Kindergarten that she is one of the committee for the Mothers' Society, and helps sell cloth to increase the fund the mothers are raising for the Kindergarten to be used in time of special need. The three children almost always come to early morning Sunday School, too.

Yesterday I was talking to Mrs. Arai. She says that the children have always wanted her to pray with them and so she has become as accustomed to it as they and the father, too, joins in at meal-time and sometimes in their bed-time prayers, too. "Why, I have begun going to Church myself, sometimes," she said, with pride that she was being led.

*Soai and Imadegawa Kindergarten, Kyoto.*

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